

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LII

JACKSON, MISS., July 3, 1930

NEW SERIES  
VOLUME XXXII. No. 27

"People will not follow a coward except in a retreat."—Gambrell.

Some of our exchanges are omitting their issue for this week on account of the Fourth of July.

"When I see a prop against a chimney, I know there is something wrong with that chimney."—Gambrell.

"I take no comfort in the smooth, easy way of many churches and preachers in these latter times."—Gambrell.

Spencer B. King becomes superintendent of Fruitland Institute in North Carolina. His father is Mission Secretary in Georgia.

"The greatest contribution preaching has made to civilization has been and must continue to be a renewed, regenerated citizenship."—Gambrell.

Those who attended the Baptist Assembly at Castalian Springs are talking about the propriety of going back to the Woman's College at Hattiesburg.

"I can think of nothing more profitable for any of us than to take time to examine ourselves to see what the paramount purpose of life is."—Gambrell.

Brother C. M. O'Neal is available for supply or a pastorate or revival meetings. He may be addressed General Delivery, either at Jackson or Gulfport.

Dr. R. A. Meek, in retiring from editing The Southern Methodist, will make his home for a while at least at Black Hawk, Miss., his boyhood home. He gives credit to Mr. W. F. Tatum and Mrs. Daisy Price Wright for financial aid through the years.

Dr. R. H. Pitt of the Religious Herald boasts that he has reached the seventy-seventh mile post. His has the blessing promised to the one whose bow abides in strength and he flourishes like the palm tree. He and Dr. Brown of the Word and Way are contestants for the honor of the longest service.

All who attended the encampment at Castalian Springs are vociferous in their praise of the program that was presented. The addresses were of high order, and the exposition of Isaiah by Dr. Denham was most enlightening. We were glad to get a glimpse of Dr. J. B. Lawrence as he passed through Jackson. The study classes were exceedingly helpful. There were several causes which operated to reduce attendance. The weather was the hottest we have had for years; the summer schools are claiming more of our people than ever, and the district conventions had just had their inning with unprecedented attendance.

"A long-tailed coat may cover a fool but it cannot hide him."—Gambrell.

"The D.D. for a preacher is like the curl in a pig's tail, a little more style but no more pig."—Gambrell.

"No matter what difficulties befell the apostolic period, the apostles kept to the main thing."—Gambrell.

"I never could admire the dog with a noble voice that gave its nights to barking at crickets."—Gambrell.

"The true preacher is the voice of Jesus, so that in reality, whatever he has done for civilization, Jesus has done."—Gambrell.

Editor Livingston Johnson hopes to be back at his office with the Biblical Recorder this week. We are glad to know of his improvement after so long an illness.

"No preacher is profoundly intellectual in religion whose heart is not stirred with the sin of the world, the woes of humanity and the infinite love of Christ for lost souls."—Gambrell.

"In many a pulpit today is a cultured preacher fooling away his time on labored, scholarly sermons which fall on the people as dead leaves of the forest under mid-winter frost."—Gambrell.

One R. E. or R. L. Stanley is again making the rounds of some of the states as a traveling Baptist preacher. He has been at this off and on for 30 years and is an unmitigated fraud.

"No coward has any right to be a preacher. If a preacher is afraid of any one in his church, afraid to speak his mind or to do right, that man ought to pray himself out of that timid atmosphere or he ought to resign and go where he is not afraid."—Gambrell.

One of the topics assigned a Y. W. A. girl at our District Meetings was on that phase of our literature referring to the magazine for young women, "The Window". The article on this Page, "Looking Through My Window", was given at the Fourth District Meeting at Corinth. Certainly it is worth passing on.

The Constitution of Tennessee forbids a preacher's holding any political office. Recently a preacher in Knoxville has announced as a candidate for the State Legislature. The Baptist and Reflector hopes he will be elected so that the Constitution of Tennessee may be tested in the United States Supreme Court, on the grounds of its violating religious freedom. The Constitution of the United States says that Congress shall establish no religion and shall not abridge the free exercise of religion. But whether the federal government can prevent a state's doing so may be a question.



## THE PRAY AS YOU GO PLAN

Much has been said in our state of late about the "Pay as you go" plan of financing our affairs of state. We have always made it a rule in our home to pay our bills as we made them. If we couldn't pay them, we would not make them. We have known for the past several years that we would soon have to have a new church building at Roxie, Miss. So last year we made a definite start toward the erecting of this much needed building. The pastor had had the experience of building a church at Meadville, some few years before this. We built on the plan that seems to be used by most of the churches. Get all the money you can, borrow all you can, preach a lot about faith and none about works. Finally get the building up, run the pastor off, get a new one soon will have to let him go, for the debt is so heavy the people will not attend hence will not give, so change again and keep this up until the best talent of the church will go to the State Convention Board and beg for money to "save a situation." I have had all these experiences at Meadville except the changing of pastors and the reason of that is I can't get anything else and there is no one else wants them so I guess we will go on forever as we have in the past ten years. Back to the plan of getting the money and building the church. We pray too little before we build, I think. So we did much praying asking God on our knees, in the church that he would give us the money to make a start. We got enough after the first series of prayermeetings to buy the ground. Again we prayed and got enough to buy the brick, the cement and lime. I find that when you get the material there and stack the brick up where all the church can see it that it will not be long before some will want to put the brick up, then you have a fine place to start another prayermeeting asking for money to put the walls up with. This we did and got it. Then you can think how bad they wanted to get the roof on. Some said let us borrow but the majority said no, and I think Jesus would have said no. I find no authority for a church to go in debt from the Master. It may be in the book but I haven't found it. I do find that when His bills, or bill it was, came due he performed a miracle and paid it. I do believe he will perform more miracles to keep the church out of debt than he will to get one out of debt that has gone into debt. Once again we fell on our faces and prayed fervently for money to finish the upstairs so we could move back into it. We got it, and I do wish I could tell you about that last prayer meeting, but the letter is too long already. To make the story short we have a nice, beautiful well-equipped brick building complete upstairs and enough faith left to complete down stairs soon, one of the best building in the land anywhere. WE DO NOT OWE ONE DIME ON IT. The writer feels that one of the big troubles with Baptist is that all the churches that build go so deep in debt that they are tied hard and fast for many years. I know many of the churches that have "builded and bonded" and are in a bad way because of it. Not all of them thank God, but many of them.

Stay out of debt, churches. And if not we will soon have some more schools for sale it seems. Pray for me that my next ten years in Franklin county might be big years, for the past ten have been lean ones it seems to me. Yours for the greatest soul winning campaign that we have had for the Master during these days of special meeting.

—W. A. GREENE.

The minutes of the Southern Baptist Convention have just reached us. It seems more difficult to be prompt in printing the minutes than formerly, perhaps because there is much more to be done now following the Conventions than heretofore. Of course the work is well done and the contents invaluable for information and to preserve history. New features of recent years are the tables of informing statistics by Secretary E. P. Alldredge.

## "THE MARKS OF THE LORD JESUS"

(By William James Robinson, A.M., D.D.)

A cultured native of India recently expressed great admiration for our Christ and great contempt for our Christianity. He saw no real exemplification of Christ in our conduct and naturally concluded that we were not sincere in our profession of Christ. Who will dare to say he did not have good reasons for his conclusion? What would he say about Southern Baptists if he knew them intimately?

One of our own writers recently asked, "Are we really Christian in our conduct?" Measured by New Testament standards we certainly have little to our credit. Christians are to be "a peculiar people," not an eccentric people, but having been born from above they are to be noted for exalted character and blameless conduct. But wherein do Christians excel decent unbelievers? There are certain characteristics that distinguish true believers from unbelievers and Christians are to grow in the graces that reveal the indwelling Christ.

Paul said: "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus" (Gal. 6:17). He doubtless had reference to the scars made by the wounds inflicted on him by his persecutors. His conversion has been called the greatest single achievement of Christianity. He was the greatest of the apostles because he excelled them all in sacrificial service. He gave to his Lord a great mind, heart, character, will and zeal so well directed that his achievements are the marvel of Christian history. He called himself the chief of sinners but by his consecration he won the right to be called the chief of saints.

What he suffered for Christ is astounding. In making a partial summary of his afflictions he said: "Are they ministers of Christ? (I speak as a fool). I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep: in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak and I am not weak? Who is offended and I burn not? If I needs must glory, I will glory of the things which concern mine infirmities" (II Cor. 11:23-30).

With such experiences still in prospect he cried out exultingly: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). Later when age and infirmities were weighing heavily upon him he wrote: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, unto all them also that love his appearing" (Iim. 4:6-8).

His consecration, courage, faithfulness and sacrifices for Christ's sake are unparalleled; and are a severe rebuke to this pleasure loving, self-seeking generation of disciples who are living in luxury and ease and indifference. There never was a time when Christians were so rich as they are now; and it is also very likely true that no other generation of Christians were ever less sacrificial than we are. The spirit of self denial and sacrificial service are seldom in evidence, and when they do appear are usually treated as eccentricities or folly. Many of our people are living like princes, seemingly unconcerned that our denominational debts are stupendous, and that many of our most capable missionaries are at

home unable to return to their fields, and that only a very few new missionaries are being sent out to strengthen the unweakening forces. Such facts are not creditable to a people who claim redemption from sin through the sacrifice of the Son of God.

We may never be called on to endure such privations and bodily sufferings as Paul endured. For this we should thank God. But we are called upon to be "living sacrifices;" and whatsoever we do, "do all to the glory of God" (I Cor. 9:30). An earnest sincere effort on the part of this generation of Christians to obey these two commands would transform society and deluge the world with joy and gladness. Nothing but selfishness keeps us from doing it, and the fact that we will not do it is responsible for the ever rising tide of wickedness, and is hastening the day when God will severely chasten his people and pour out his wrath upon his enemies. The day of retribution may even now be dawning for us.

We may never be called upon to bear "The marks of the Lord Jesus" in our bodies as Paul was, but we are to manifest his spirit in our conduct. "Ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20). "They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:24, 25). "He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:6). Surely he that hath not the spirit of Christ is none of his. If he dwells in us he will be manifest in our character and conduct; and men will take note of us that we are in him and he in us. He will make our lives glorious.

I can only mention a few "marks of the Lord Jesus" we should display in our conduct; but we should yearn intensely to do his will perfectly and strive daily to become more like him. "More like the Master" should be our earnest prayer. To be Christ-like is the soul's greatest attainment; for "godliness is profitable unto all things" having the promise of the life that now is and of that which is to come" (I Tim. 4:8).

"Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many" (Matt. 20:27, 28). Though he was the King of kings, and Lord of lords he willingly became the Servant of servants. He spent his life in sacrificial service. He dignified service and made it the only possible way to true greatness. Whoever renders little service is little, and he that serves his fellowmen best serves God best.

Love was an outstanding characteristic of our Lord. He loved us and gave himself for us. He is the world's greatest lover and expects his disciples to love God and men unqualifiedly. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I John 3:16). "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven" (Matt. 5:43-45).

Our love is tested." He that loveth not knoweth not God: for God is love" (I John 4:8). "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.... Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him how dwelleth the love of God in him?" (I John 3:15-17). These are indeed severe tests but when "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:15) he will enable us to stand them gloriously.

Continued on page 6



## Housetop and Inner Chamber

The Baptist Message announces the death of Barryan Champlin, one time pastor in Mississippi.

Mr. Roland Wall was elected mayor of Brookhaven last week. He is one of many Mississippi College men rendering good service.

A French Scientist planned to utilize the Gulf Stream near Cuba to produce electrical energy. His project which cost \$1,000,000 collapsed. But he or some one else will harness it yet.

Captain Charles Kingsford-Smith, of Australia, with a crew of airmen, was the first to successfully cross the Atlantic from east to west, reaching Nova Scotia last week from Ireland.

Every now and so often someone remarks that a subscriber to The Baptist Record does not read his paper. We are sorry. But we are sorrier still that there are more Bibles unread than Baptist records.

An exchange tells of a church with 700 members and an average attendance of less than 100. The church roll was cleansed, and while now the membership is 120 less, the attendance has doubled. Maybe it is worth trying.

A. W. Woodcock, a Maryland lawyer, is made Federal Prohibition Enforcement Officer as the work of enforcement is turned over to the Department of Justice. He has been a member of President Hoover's Crime Commission.

Rev. C. J. Rushing, formerly of Clinton, is now in the Veterans Hospital at Muskogee for a minor operation. Brother Rushing was once pastor of Damascus Church, Copiah County, but more recently has been in Ft. Worth Seminary. He is pastor at Chisholm, Tex.

Baron George Krupp is thus quoted: "War is foolish and destructive. If the same energy were turned toward the arts of peace and industry, this world could be a fine place for all manner of people, and there would be no such thing as poverty. You can assure the world that Krupp Steel Works will never again be used in the service of the god of war."—Ex.

There were 24 additions to the church at Morton in the meeting in which Dr. J. W. Mayfield assisted Pastor W. L. Meadows for eight days. The pastor had the church well prepared and the meeting started off well and continued with increased interest to the last day. The Lord was manifestly present in every service. The church was greatly revived. Pastor Meadows is loved by his people and all the town, in which, as well as in Pelahatchie, he is doing a fine work.

The church at Duncan has just closed one of its most successful meetings. Dr. W. A. Hewitt, of Jackson, did the preaching and Mr. Otis Thompson, of Calvary Church, New York City, led the singing. This made a splendid combination and the pastor and congregation as well as the entire community were highly pleased with the work of both. The meeting was the most largely attended that the town has ever seen, and the church was greatly benefitted from a spiritual standpoint. Mr. Thompson's singing was a treat to all music lovers and at the same time a source of spiritual refreshing to the lovers of the gospel message as we saw not only a great voice but a spirit which was consecrated. Dr. Hewitt won the hearts of the entire community with his simple, direct, forceful messages; his humble spirit, and his adherence to "the Word."

There were 23 additions to the church. Geo. A. Ritchey, the pastor, is well pleased with the results. He closes out his first year as pastor here this month. There have been thirty additions the past twelve months. Mr. Ritchey is 22 years old, this being his first pastorate.

Dr. John F. Carter reports 137 students in the summer school at Clarke College.

The Baptist Messenger of Oklahoma has the likeness and an interesting writeup of Pastor A. D. Muse, of Claremore. It is good to know that the Lord continues to bless him.

Speaking of thirteen inch guns, a certain Cannon left the politicians in the Methodist Church wondering what had happened to them; and the wets in Congress gaping as he walked out of the committee room.

Dr. W. W. Hamilton writes that a man giving his name as Henry W. Ortte, of Mandeville, La., is representing himself as working for the Baptist Bible Institute. Dr. Hamilton says the Institute has no such representative and would appreciate any information about him.

In the midst of the turmoil in India one item of news has been generally overlooked. On March first the Church of England in India was disestablished. The members of this communion in that country and Burma and Ceylon are now on a happy party with other Christians so far as the government is concerned.

You may have heard that times are hard and money is scarce and that people are slow to respond to any appeal for a good cause, but Dr. W. E. Farr has already secured subscriptions for over half of the \$105,000 to be raised for the alumni building at Mississippi College. And he has been working at it only about two months.

Former Senator J. K. Vardaman, of Mississippi, died in a Birmingham hospital last week after a long illness. He created much enthusiasm a few years ago by his opposition to the fourteenth and fifteenth amendments. He was also famous for his opposition to President Wilson during the World War. He was a man of striking appearance, was long editor of a paper in Greenwood and Jackson, and served as Governor of the State.

"The Bible in My Everyday Life" is a new volume by Mr. Eugene Franklin Ruse, a business man of Chicago. It is the product of his own experience and efforts to draw from the Bible helpful truths for his constant needs. As he found the Bible thus a source of instruction and comfort to him, it became his purpose to pass on the benefits of it to others. This he has done by arranging alphabetically all the topics that come within the ordinary purview of the average Christian. These are given without comment or explanation. It is thought this collection of Bible verses will be suited to the varied needs of life from time to time. Laymen might also find them helpful in preparing prayermeeting or other devotional talks. The Introduction is written by Dr. A. T. Robertson. The book is published by The System Bible Co. of Chicago, contains 432 pages and retails at \$2.85.

A committee report to the Northern Baptist Convention included this:

"What Baptists May Reasonably Expect of The Colleges" was as follows:

A control which conserves the things for which the institutions were founded.

A governing body that is heartily committed to the Christian purpose of the institution.

A faculty where scholarship is combined with active Christian faith.

Courses in the Bible and in religion such as cannot be expected in State colleges.

A careful and friendly scrutiny of the extra-curriculum life of the students.

In return the colleges have a right to expect that they will be loyally supported; that they will have adequate money and pastoral support; that parents will send their children and that young people will go.

In a bus Miss Irene Ward takes a large group of young women students of the M. S. C. W. to Ridgecrest for a two weeks' outing.

Rev. Edward Landrum is teaching at Edwards but would be glad to supply on Sundays for any church and is available for revival meetings.

Brother J. R. Gullett assisted brother D. W. Moulder in a good meeting at Good Hope Church, Smith County. There were five additions on profession of faith.

Editor E. C. Routh is delivering each Monday evening through the summer a lecture at First Church of Oklahoma City on the Old Testament character studied in the next Sunday School lesson.

Dr. J. R. Carter goes from Newton to make his home in Magnolia. Part of his time is now taken in a nearby pastorate and we doubt not the rest soon will be. He has been business manager of Clarke College, now discontinued.

Every once in so often somebody rises to nominate Balboa as the man who discovered the Pacific Ocean. Why, bless you, the Pacific Ocean wasn't lost and there were simple savages who looked on its vast expanses and lived on its shores long before Balboa was born. What brings this to mind is the talk about new truth which somebody discovered. It is probable that many simple souls had known the truth long ago. Things may be new to us, but quite old to other folks.

Dr. D. M. Ramsay resigns the presidency of Greenville Woman's College in South Carolina effective Aug. 1st. The Courier pays a fine tribute to his work in the college for nineteen years. Equipment greatly improved, standard raised and attendance doubled. Dr. Ramsay has made no announcement as to his plans for the future. The need of endowment to secure standardization and the apparent inability to secure it now were given as reasons for the resignation. Miss Rosa Paschal, dean for ten years, becomes acting president.

Dr. W. C. Boone, of Roanoke, Va., has been elected President of Oklahoma Baptist University and we presume has indicated his acceptance. He is a son of Dr. A. U. Boone, of First Church, Memphis, was graduated from William Jewell College, and from the Southern Seminary. He was pastor at Marianna, Ark., also at First Church, Owensboro, Ky., and for several years now has been pastor of First Church of Roanoke, Va. He has been singularly successful in organizing his Sunday School forces and in all constructive work in his pastorates. He is about forty years old, and a chip off the old block.

In a recent issue of the Record it was stated that the Home Mission Board had ordered the \$90,000 which was repaid to the Building fund out of Honor Day receipts restored to the general fund and paid out to other creditors of the Board. In this we were misled by one of our exchanges. What was done, Dr. Lawrence tells us, was it was ordered that an investigation be made and if the Building Fund had received more than its percentage of the receipts from Honor Day gifts, that the excess be returned to the general fund and distributed to other creditors who had lost by the Carnes defalcation.

—RE—

### SUNDAY SCHOOL ATTENDANCE JUNE 29

—O—

Jackson, First Church.....	551
Jackson, Calvary Church.....	674
Jackson, Davis Memorial.....	384
Jackson, Griffith Memorial.....	277
Jackson, Parkway Church.....	—
Jackson, Eastside .....	21
Brookhaven Church .....	559
Meridian, First Church.....	615
Offering \$48.32 .....	
Okolona Church .....	182
Offering \$7.11 .....	
Oxford Church .....	219



## Editorials

### TURN THE BATTLE TO THE GATE

"In that day shall the Lord of hosts be... for strength to them that turn the battle to the gate." Moffatt translates it "inspiring brave champions with courage." The words are taken from Isaiah 28:6. They follow the description of a period of great moral degradation. They are the assurance of victory over the worst that can happen. They are a trumpet call to attack on the gates of hell.

Isaiah lived in a period of loathsome moral declension. Judah was hastening to the collapse of the nation and the eclipse of morality and religion. You may take a chapter from most any part of the book of Isaiah and the above statement will be verified. The first chapter introduces us to a group of worshippers whose hands are full of blood, who in spite of the Lord's chastisement, are compared to Sodom and Gomorrah. "How is the faithful city become an harlot!" "Thy princes are rebellious and companions of thieves." The judgement of God is impending.

Read the third chapter of Isaiah which pictures the women as given over to the frivolities of fashion, the ones in whom religion ordinarily finds its chief support and last resort, frittering away their time and energies with foolish ornamentation and sensuous appeal. Or read the fifth chapter in which God's disappointment is voiced in a distressful cry because his vineyard has produced nothing but wild grapes. The sixth chapter utters the piercing cry, "I am a man of unclean lips and I dwell in the midst of a people of unclean lips."

The twenty-eighth chapter pictures the riotous drunkenness of Ephraim amidst momentary prosperity and security, while the judgement of God gathers as a simoon to smite the wickedness of the people. It is described as "a tempest of hail, a destroying storm, a flood of mighty waters."

But the prophet never closes any one of his messages without assurance and hope of deliverance. And so in this twenty-eighth chapter he says, "In that day shall the Lord of hosts be for a crown of glory and a diadem of beauty unto the residue of his people, and for a spirit of judgement to him that sitteth in judgement, and for strength to them that turn the battle to the gate."

It is this last phrase which brings the message which our generation needs, "he shall be for strength to them that turn the battle to the gate." Our God is the God of battles. He is forever on the aggressive and forever fighting the wrong. It never gets so bad that he is despondent. "He shall not fail nor be discouraged till he hath set judgement in the earth." The worst conditions are his best opportunities. When the iniquity of the Amorite was full then he sent Joshua to destroy them from the land. It was so in Jesus' day. The people that sat hopelessly in darkness and the shadow of death saw a great light. It was in the fulness of time that Jesus came. Not since the flood had iniquity reached so defiant a stage and religion so low an ebb. But God chose a time like that to show forth his power and the power of the gospel.

Pressing the battle to the gate means waging an offensive warfare; it means attacking the stronghold of sin, storming the citadel of iniquity. God is never on the defensive. And his people need not be. The gate here is the fortified place of wrong as well as the avenue of approach. This is the place to attack.

It is said here that God will be for strength to them that turn the battle to the gate. He is on the side of them that have the courage to attack the enemy. He is himself the strength of those who have the courage to make the fight.

There are certainly strong parallels between conditions in our day and those in Isaiah's day. There is no blinking the fact that corruption in

the form of dishonesty and lust are more brazen and assertive today than for many generations. Violence and bloodshed are common. Killings occur in the capitol of our state and if a man belongs to a popular organization it is next to impossible to convict him. In some cases it is difficult to bring him to trial. And when men are accused of taking a bribe to prevent justice there are those who say, "What of it? That company has plenty of money; why should not some of our folks get some of it." We are threatened with the breaking down of all law. Don't think that the prohibition law is an exception, or even that it is a conspicuous example in violation of law. It runs through the whole warp and filling of law. The spirit of lawlessness is at work among the sons of disobedience. And the laws of God are disregarded as to purity and the sacredness of the marriage relation, and many mock at them. The most popular people in the United States are the movie actors and actresses who constantly practice legalized adultery.

Now what is needed is men who have the courage to press the battle to the gates. Not in the press only or primarily, but in the pulpits. Where is the man who dares in his pulpit to denounce people who have secured divorce without scriptural warrant and married again? How can they denounce them when they perform the marriage ceremony and have such people in their churches. People still go through the form of trial in the courts; but these same people are unmolested in the churches. Where is the preacher who speaks out against the lascivious dance in which people are in each others ambrace with as little between them as even the law allows?

God is waiting for a man with courage to press the battle to the gates. We talk about a revival, and a revival is coming; but there is no such thing as a genuine revival that does not condemn sin and produce righteous and holy living. There are signs of its coming. Some souls on the mountain tops are seeing the sunrise. How beautiful on the mountains are the speeding feet of him that bringeth good tidings, that saith unto Zion thy God reigneth. It is good to get reports from churches and pastors who say, "The best meeting in the history of the church." God is with the man and the church who dare to attack sin in its strongholds; not those who preach against Jews and Mormons, but who cry out in the name of God "against the sins of my people."

### AN INSPIRED CHURCH MANUAL

There are today a good many church Manuals, or Handbooks, on the market and some of them have been of real service to the preachers and churches. Among the older ones are Pendleton's, and Hiscox' which have been quite popular and helpful, because they contain many things in convenient form to guide churches and pastors in the conduct of their business. Of course, they are beneficial only as they indicate the scripture teaching in the matters of which they treat.

This fact ought to convince us of the importance of looking to the New Testament as the real source of information. Baptists are accustomed to say that the New Testament is our guide to faith and practice. The student of the New Testament will note the fact that certain of its books are specifically written to be used as church manuals. Paul said to Timothy "These things write I unto you, hoping to come to you shortly, but if I tarry, that thou mayest know how men ought to conduct themselves in the house of God which is the church of the living God." And the first epistle to the Corinthians was written to answer several questions which had arisen in the church there about discipline, marriage, public worship, eating things offered to idols, etc.

But we are now thinking of one book in the Bible which is a practical church manual, not because it lays down general rules for governing certain cases, but because it is the story of how many specific cases were actually handled. It does not simply tell us how it ought to be done but it shows us how it was done under the direction of the apostles and the Holy Spirit. As one example is worth a dozen precepts, so the acts of

the Apostles becomes a church manual of incomparable value.

We here indicate only in outline some of the things which may be found in the acts of the Apostles, reserving for other articles some details of how their problems were worked out. In the school arithmetics we have some examples worked out for us, and then we have problems which we are to work out for ourselves. The Acts of the Apostles is a book of examples.

There are several sample sermons. There are some by Peter, at Pentecost, before the Sanhedrim, and to the curious multitude outside the temple. There is one by Stephen and there are several by Paul. They will do a preacher more good as models than all the Pulpit Commentaries, and nobody will accuse him of plagiarizing.

There are some fine examples of prayer. Like most of the sermons recorded, they are generally brief. They show dependence on God, reverence, humility, adoration, faith and intense desire. We cannot go into details now, but you will find a good specimen in the first chapter where the people elected an apostle to succeed Judas. It is said, "They prayed and said, etc." There is a fine example in 4:23-30 and so on and on.

Singing is also included and indicated as a part of their worship. You will find that in Chapter 16 where Paul and Silas sang in prison with their backs bleeding, and the other prisoners were listening to them.

You will find how the church at Jerusalem elected officers and so set an example of how to conduct business in a truly democratic or congregational way. That is the way an apostle was elected, first chapter, also deacons, chapter six. And that is the way they settled matters of controversy that arose; see chapter fifteen where the question of receiving gentiles was up." It seemed good to the apostles and elders with the whole church. It was not done by a minority group.

You will even find a limited confession of faith in chapter fifteen which served as a beginning, subject to expansion as necessity arose. You will be disappointed probably in looking for a covenant, which forms a part of modern manuals. About the best covenant is Paul's question, "Lord, what wilt thou have me to do?"

The duties of deacons and their qualifications for office will be found in the sixth chapter of Acts. The essentials of worship are indicated in chapter two: They continued steadfastly in the apostles teaching, in the fellowship, in the breaking of bread and prayer. The nature, purpose and importance of baptism are shown in chapter two and eight. The ordinance of the Lord's supper is observed in chapters two and twenty. The ordination of church officers is shown in chapters six and fourteen. Provision is made for the poor in chapter six and eleven. The method of conducting mission work may be found in almost any chapter in the book. Several funerals are recorded, but no funeral sermon.

All of these things are presented in most readable form by a man with as fine literary style as can be found in anybody's library. This book of Acts is an ideal church manual, about which we shall have more to say in detail from time to time if the Lord will.

A good many years ago we heard Dr. B. H. Carroll preach a great sermon on the text, "Thy people shall be willing in the day of thy power." He explained that the text set forth the volunteering of men for service in the army as the hosts of God went forth to do battle for Him. "Out of the womb of the morning thou hast the dew of thy youth," represents the array of brave men in shining armor and glad faces who take their places in the ranks of service. It is time now for us to translate this beautiful language into actual fact as God's people give him the sacrificial service which his cause demands for its advancement along the whole line. Sacrificial service should not be a mere poetic figure with us but a demonstration of loyalty when the cause of God needs men and money. Let's have some of the "spirit of '76" in 1930.



## PROHIBITION

I notice in the papers of today statement from Jim Cox, ex-candidate for president in the past, that the Eighteenth Amendment should go and bases his claim on the evident lack of enforcement.

I have traveled West Tennessee for the past 25 years, motored as far east as New York, south to the gulf, West to Oklahoma City, north to Canada.

Stopped at decent places of course among people who were considered respectable and not all rich, some worth 25 to 50 million, others worth on down to day workers, and in all that travel I was not offered one drink or any concoction contrary to Eighteenth Amendment.

I offered it to no one and suggested a desire for it to no one and had I been I personally should have considered it as an attempt to show me lack of respect.

I traveled to the gulf, to New Orleans, Gulfport, Biloxi and Hot Springs with the association of the vice-president of one of the largest banks in the city of Memphis, who had contended that the Eighteenth Amendment was flagrantly disobeyed everywhere.

We saw one man asleep in a car at a place near Jackson, Miss., and we agreed he might have been drunk.

We stopped at the best hotel at Gulfport, at Jung Hotel at New Orleans and the races were on at New Orleans at the time and when near Memphis on return I said where was the awful debauchery we were to see and he had to admit that we only saw this one man supposed drunk and never saw one bottle.

I have just returned from a trip to the oilfields of Oklahoma at Oklahoma City in and out among people enthused by oil fever and my companion was one of the leading business men of this city and in about 1,500 miles of travel stopping and association with from garages to the president of the Retail Druggists of America, we never saw or came in contact with one man drinking nor were we approached by any man to sell us the stuff.

Now, Mr. Editor, I am not presuming to be the wisest man in these parts, nor am I presuming to be the ideal man in any way nor am I willing to say that there is not plenty of grounds for improvement from many angles of my own life as well as the enforcement of the eighteenth amendment but I will openly affirm that deep down in my heart there is a conviction that any man who sees as much debauchery as many claim they do are a part and parcel of that lawlessness and are frequenting places that man of character should not enter.—I. J. HARWOOD in Commercial Appeal.

## OUR COMMITTEE MEETING

The Committee on our Denominational Schools met, according to announcement, on the afternoon of the 17th of June. Five of the seven members were present, but two of these were a bit late. In addition to the members of the committee we were favored with the presence of Pres. W. T. Lowrey and Pres. L. T. Lowrey.

Some time was spent in the discussion of the plan offered by the committee at the last meeting of the Convention. The main objection offered was that it would take more time than any one set of people could afford to give to it.

After some discussion of the proposed plan another plan was offered for consideration. This plan is to continue the Trustees as present, with a possible reduction in number, and also continue the Education Commission; but to limit the work of the trustees to the academic phase of the work and extend the powers of the Commission over all the financial expenditures of the colleges. By this arrangement the Commission would continue to have the direction of all money raising campaigns and also pass on the investment and expenditure of the monies of the colleges. The colleges would make out their budgets and pass them on to the Commission for ratification. The Commission could study the budgets together and

out of these comparative studies make any changes that may be deemed practical and wise. The Commission would, in this way, become a kind of Clearing house for our Denominational Education work just as the Convention Board is the Clearing House for all phases of our Missionary work in the state. We are to spend some time in the study of the proposition before the next meeting of the committee and we invite and urge our people to study it and make to the committee or through the press any suggestions either for or against the proposition.

The committee was agreed that there is need of more unity and cooperation in our Educational work and is working for the thing that will produce this unity and cooperation.

The committee is also agreed that our schools are in need of more Endowment that they may be stabilized and be enabled to do better work. There was a census of opinion that we need and should maintain the three colleges we now have and make them the very best for the work they are to do.

Understand that our agreement to study this new suggestion for the operation of our schools does not mean that the idea of one Board for all our schools had been discarded. Rather we are studying this suggestion in comparison with the present order and also in comparison with the proposal for one Board.

We are trying to study with open minds and come to rightful conclusions and we beg your prayers and your cooperation.

Yours for Christian Education,

—Bryan Simmons, Chrmn.

A VALLIANT, HEROIC STRUGGLER  
(Eldridge B. Hatcher)

What a gallant fight the Baptist Bible Institute at New Orleans has made! It wears a modest title "Institute"—probably deserving a larger, more imposing name—but it has shown a vigor and ambition suggesting almost resurrection power.

It has won its right to live. In fact it has no idea of not living, and has surely proven itself worthy of large and immediate assistance and investments. Southern Baptists ought to lift their Bible light-house to far higher altitudes and establish it on granite foundations, in that imperially strategic position.

Been in a gracious meeting, closing last night at Baptist Church, Dyersburg, Tenn., Pastor Harrell being assisted by Dr. J. G. Hughes, of Union City, Tenn., preacher and Carlyle Brooks, of Atlanta, Ga., Gospel Singer; resulting in thirty additions to church, chiefly by baptism. Though the weather was extremely hot and other conditions unfavorable, we had a good attendance and interest.

Box 1011, Atlanta, Ga.

It is not an uncommon thing for a preacher to take a text on a subject simply as a hole through which he may pour out what is in himself. For example, Dr. Harry Emerson Fosdick, at the Northern Baptist Convention, took as his subject "Taking Jesus Seriously." His points were something like this, Taking Him Seriously as to Industry, Taking Him Seriously as to War, etc. This is about on a par with taking Lydia's household as a subject to introduce infant baptism.

There are many of our people now living on reduced incomes, some perhaps out of remunerative employment entirely. This will tend to lower the receipts of our mission boards, but it need not be so of necessity. Those who are blessed with the continuance of their usual incomes should be more generous than ever in their support of the Lord's work, both to show their gratitude and to help in a time of need. Times of financial depression are often the times of most faithful support of the mission work. We feel our dependence on God and turn to him with grateful offerings. Now is the time for all good men, including the women, to come to the help of every good cause.

A wise military commander will always have some reserve forces for an emergency, and at moments of crises they are brought into the fight to save the day and the cause. There are reserves among Mississippi Baptists and Southern Baptists and all the Lord's hosts which are needed at a time like the present. Few people have ever given to the limit of their ability, and now when so many missionary, educational and benevolent causes are calling for reinforcement it ought to be the pride and joy of our hearts to throw our reserves in the breach and save the cause from defeat, and hasten the day of victory, when the kingdom of the world shall become the kingdom of God and of His Christ.

In 1906 coming into Jackson one morning we called the attention of a farmer by our side to the many new houses going up in Jackson. He said, "Yes this country is fixing to bust wide open". We laughed at him, but the next year it "busted". Last year, 1929, we crossed the ocean with a Scotch shipowner. He had been some time in America and remarked, "You Americans had better make money while making it is easy. It won't be long till something is going to break". It came sooner than either of us expected. The financial tide rises and falls like the water in the ocean. And Roger Babson says it is not the sun and moon, but the state of morals and religion which causes it to rise or fall.

Just had a delightful week with that veteran of the Cross, Brother J. P. Williams, and his folks at D'Lo. He has been in the ministry 44 years and all of them active years. His heart is still buried in the work of Christ. It did me good to walk with him.

Brother O. U. Rushing, of Clinton, led the singing in splendid fashion.

The attendance was good despite the hottest weather this scribe has endured for a long time. The morning service at seven o'clock was a new experience this way. It went over big.

Twelve additions with practically all the church folks publicly renewing their allegiance to Christ Jesus and His work.

The folks treated us splendidly as always and it was a delight to work for Christ with them. They have been through trials and God is blessing them in bringing them through.

We are at Coffeerville this week, then Bassfield, then Puckett and then in August to Gallman, and Tillatoba. Can we not join in prayer for large blessings?

Yours in His service,

—D. A. (Scotchie) McCall.

Jackson, Miss.

A thoughtful layman was unburdening his heart to us recently. He is a young married man of prominence in his community and takes part in the work of his church. He was troubled about two things in the churches of today, and he has within recent years been a member of three prominent churches in the state. The two things about which he is troubled are these, that the Christian people have reversed the motto of Jesus about the sick needing the physician; and they are choosing men and women for places of leadership in the churches because of their financial ability rather than because of their Christian character. We do not know how far this fault extends. But it is worth thinking about and ought to be corrected. Is it true in your community that the church is going after prominent people and seeking them, rather than seeking the lost? Or is it true that the roll of officials in your church is based on their bank account, rather than on their standing with God? This layman said, "I am no Bolshevik, but these things do not seem to me to be in accord with the spirit of Christ". This matter is mentioned with no purpose to set class against class, but to prevent the forming of a class spirit in the churches, particularly one based on worldly condition rather than on piety.



(Continued from page 2)

"Who went about doing good" (Acts 10:38). This was an evidence of his love for men. He sought opportunities to do good. He welcomed everyone needing his service and then bestowed it lavishly. To do good, to lighten the burdens of others, to make life happier for others is the only thing that makes life worth living. This mark of our Lord should be outstanding in the conduct of each one of his disciples.

"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:5). "And Jesus said unto him, the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). In his death he was so poor that he, the creator of all things, had to be buried in a borrowed tomb.

Self denial was an outstanding characteristic of his life and it must be of all who are to dwell with him eternally. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple. . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Lk. 14:26, 25, 33). These are strong words and admit no alternative.

Space forbids the discussion of other characteristics of our most blessed Lord. The reader will find great profit in pursuing the study further. Study his zeal, lowliness, mercifulness, patience, long suffering, compassion, benevolence, humility and other traits.

He has promised great rewards for all service rendered in his name and every sacrifice made for him. "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29). What more can we ask?

To display in our lives every possible characteristic of our Lord requires absolute consecration on our part, the dedication of all our talents and possessions to him, the submission of our will to him, and perfect confidence in his willingness and ability to fulfill all his promises. This looks like sacrifice, but it is not. It is our only means of arriving at our best and coming into our own. The most glorious life is the one that is most like Christ lived. Why not strive to make our lives count for him?

It is a faithful saying: "For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he will also deny us" (II Tim. 2:11, 12).

May God give us grace to be true to him till he calls us hence.  
Kansas City, Mo.

Somebody was to remark that a few folks are vainly hoping to suck liquor through a Literary Digest Straw.

"There is just one power that can supply this pioneering spirit which we need, and that is genuine religion. The important thing is that we are trying daily to open our lives to that spiritual force which comes to human hearts through communion with God. There is a yearning for the unutterable which varies with our varying conceptions of God, it is that yearning, that communion which keeps burning within us the courage necessary to conquer every horizon. Around us all there lies a vast reservoir of wisdom, power, and love. We may connect with that. We may let it pour through us, not a little trickle, but a flood of life. It is that we need for this business of pioneering. Someone has said no one can be a great singer who does not believe in God. I hold no one can be a great citizen unless he puts his life into touch with that Higher Power and thinks through the headlines of daily events under the guidance of that spirit. Never have we needed courage more than today. We need confidence in the ultimate triumph of righteousness.—Mrs. Mabel W. Willebrandt.

## OUR COLLEGES

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This is an engaging subject, and interchange of views among the brethren will doubtless aid in the proper solution of the problems involved. It is pleasing to note that those participating in the discussion attribute the best of intentions and the purest of motives to those who differ with them. This is as it should be. We are one in organization and MUST pray ourselves into one in spirit and purpose. One should stay off the line until assured the Spirit is listening in. Let each and every one proceed in the light and in the spirit of 1 Corinthians, chapter 13, so far as humanly possible, and all will end well.

Our colleges are confronted with perplexing problems for which varied causes have been assigned and varied solutions suggested. The depression pervading our country and all lines of business and industrial activity, all beyond our control, has doubtless contributed to our college problems; but, if Christian Education as fostered by the denomination has the sanction of the Master, and we know it has, there are remedies within our control which we should discover and apply. The fault is not with the Master, if any institution having His sanction is permitted to lag and suffer.

This is a materialistic age. Many of the institutions of higher learning are leaving God out of account altogether in the sense that enlightened Christianity knows Him. Enlightened Christians know with a knowledge above all earthly learning that our civilization and the perpetuity of our Christian institutions are dependent very largely upon Christian education as fostered by the denomination. It was this knowledge that prompted the Convention at Grenada in 1922 to take an advanced position. The rules of the Southern Association of Colleges were such that our colleges had to be standardized or perish. An endowment of not less than \$500,000.00, or a fixed and permanent income as equivalent of such endowment was a prerequisite to standardization. The Convention took the only open, feasible course. It committed itself to the endowment of our three colleges in the amount of \$500,000.00 each, the endowment of Mississippi College to be immediately completed and that of the other two to be later effected, the equivalent of the endowment to be provided them in the meantime. We were of the profound conviction at the time, and the lapse of years has confirmed such conviction, that God was in the movement and that the Convention took the wise and necessary course.

Then, why our college problems? The Convention action contemplated that a campaign would be inaugurated as soon as practicable to complete the endowment of the two girls' colleges. That campaign has not been inaugurated to this day. The Convention took an advanced position and ordered that it be fortified and that we march on to final victory. We have contented ourselves with simply holding the position through temporary resorts. All have acted in good faith, but here lies the secret of our most embarrassing college problems. The certain remedy is obvious: Obey the Convention's marching orders.

We may say what we will but the fact remains that we failed to follow up our victory. We have permitted ourselves to become lukewarm on the subject of Christian Education. We have slept on the watch tower and our legions have been permitted to remain in camp. Our first and paramount duty, therefore, is to resell Christian Education to the masses of our people. When their duty is brought home to them, they will perform it. A campaign properly planned and conducted to complete the endowment of our colleges as contemplated by the Grenada action will most certainly succeed and relieve our perennial embarrassment.

The underbrush should be immediately cleared away for this campaign. Doubts have been expressed in some quarters as to the ability of the Convention to perform its contract. As a result, prospective pupils have gone to other schools, fearing our colleges could not maintain their

standards or would be demoted, and prospective donors have withheld their donations. We have been quibbling and murmuring among ourselves as to the methods, etc. Psychology has been played against us while it should be made our valued ally. When our people and the world at large are made to know that our colleges and their standards will be maintained and continued at all hazards, the battle will be nine-tenths won. Our own people will not be required to contribute the amount necessary to complete the endowment of our colleges. There are many wealthy people anxious to invest in Christian Education, but we can never prevail upon them to invest in our colleges so long as we permit any doubt to arise as to their perpetuity. Let it be known once and for all time that our colleges shall be maintained in perpetuity.

The internal affairs of our colleges have shared in the criticisms. Standardization is a new thing with them, and it has been impossible in the readjustments to steer clear of mistakes, but they are improving, and we may hope will reach a measurable degree of perfection in due course. We cannot expect perfection wherever the human equation is involved. Besides, the colleges are our creatures. It is our duty to assist in the correction of their mistakes. This cannot be done through newspaper publicity. The house divided against itself cannot stand. An institution with division within its ranks cannot prosper. We have several institutions under one ownership. We are a large family and our mistakes must be corrected as is done in the case of a well organized family in order to enjoy any substantial progress. Let us pray and talk ourselves together so that there shall be complete harmony and cooperation, and we may move forward as one man. This done, and the mountains of embarrassment will become as molehills in our march to progress.

Many other things press upon the mind of your humble servant but you have been detained too long already.—S. E. T.

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## "WE WOULD SEE JESUS"

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(Ben Cox)

One day some Greeks came to the Lord's disciples and said, "Sirs, we would see Jesus." Many are saying that today. Not a few church members are hungry for a sight of Him. I would tell them very emphatically that I have found out through blessed experiences in the last sixteen years that the surest way to see Jesus is to help somebody else, then you will see Him in their eyes and you will hear Him in their voices.

The great poet pictures Sir Launfal spending his time, money and strength in searching for the cup that Christ used in instituting the Lord's supper. He did not find the cup, but he found the Christ where he least expected to find Him. When his money was all gone and his strength almost gone, discouraged and blue, he paused by the side of a stream and decided to eat his last crust and die—just then a leper appeared before him. He broke the crust and handed half of it to the leper, and as he did so he saw Jesus in the eyes of the leper, and heard Jesus say through the leper, "Not what we give, but what we share, the gift without the giver is bare, he who gives himself with his alms feeds three, himself, his suffering neighbor, and Me."

You cannot find Jesus through a fine building, for He dwelleth not in temples made by hand. If you really wish to see Him "Look all around you, find some one in need. Help somebody today." I have seen Him thousands of times by that means in the last sixteen years.

Central Baptist Church,  
Memphis, Tenn.

—BR—

Editor O. P. Gilbert of the Christian Index was recently given the degree of Doctor of Divinity by Mercer University.

—BR—

In Florida, where the Literary Digest vote was all wet, Mrs. Ruth Bryan Owens ran on a dry platform against a man on a wet platform and beat him more than three to one.



SOUTHERN BAPTIST, RIDGECREST, AND  
THE SUNDAY SCHOOL BOARD

(I. J. Van Ness, Executive Secretary)

I am presuming that all the readers of your paper understand that the Sunday School Board, at the request of the Executive Committee and of the Convention, assumed the responsibility for the program at Ridgcrest and for keeping open the hotel and other facilities until its future could be worked out by the Executive Committee. I, therefore, feel perfectly free to call upon our Baptist people to cooperate with us in this enterprise. There can be no possible profit to the Sunday School Board other than helping to solve one of our denominational problems and to do it to the very best advantage.

The Ridgcrest program will run through July and August, and something has been planned for this whole period. You will find this program in the advertising columns of this paper. One of the special things we have provided for this year is a play-ground for children. We now have a supervisor to care for the children during the morning and part of the afternoon, and a play-ground which is perfectly safe and at the same time comfortable. We have not had our share of families in the last two years because they have not felt that we had provisions to take care of the children.

We would also like to call special attention to the Boys' Camp, which begins July 3rd and runs to August 26th. The North Carolina mountains are full of these camps for boys and we hope to make ours one of the outstanding of these camps. As a new venture, however, it must find its way and win its clientele. We are very fortunate in having in charge of the camp Mr. Charles W. Burts, and with him will be associated a capable staff of young men as leaders. The prospects now are that we shall have a good opening, considering that our camp has to make its constituency. It is possible to take a considerable number of boys for the full time of the camp. The rate for the two months is \$125.00, which covers all expenses except traveling expenses. For those who come for only the last month of the camp there will be a charge of \$75.00. Many parents like to send their boys at this later date. We shall be glad to have anyone interested write to Mr. Chas. W. Burts, % Southern Baptist Assembly, Ridgcrest, North Carolina. We shall be equally glad to have parents bring their boys in person if they wish to inspect our camp and its arrangements.

But we have plenty of amusements for men and women. Besides swimming and boating, we have croquet, shuffle-boards, and "horse-shoe-pitching," all reserved for grown folks. Good golf courses, at reasonable rates, are easily accessible. And mountains are all around us, begging to be climbed, and unending pleasant auto drives. All this in good Baptist company!

The Sunday School Board feels free to ask our Baptist people to support this enterprise because it is being conducted absolutely without profit to us. All we hope to do is to get back some of the money which we have expended in improvements, and to keep alive a Baptist venture until the Executive Committee of the Convention finds some better solution for its problems. We feel safe, therefore as I have said, in asking for the cooperation of our people. We will give you full value if you spend your vacation with us, and at reasonable rates. At the same time you will be in the company of good Baptist people, and make some new acquaintances. We have plenty of ways for older, as well as younger, people to amuse themselves. Ridgcrest may be a denominational problem, but in the meantime it is a delightful place for Baptists to stay, and to get acquainted with each other. You will be charmed with the beauty of the place, and the people you will meet.

T. G. Soares, head of the Department of Religious Education in the University of Chicago becomes pastor of a church in Pasadena, California, made up of Unitarians and Congregationalists.

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

WHY SOME PEOPLE OBJECT TO THE PLAN  
OF USING THE SUNDAY SCHOOL  
ORGANIZATION IN HELPING THE  
CHURCHES FINANCE THE KINGDOM

Some people object to using the Sunday School Organization in helping the churches finance the work of the Kingdom and the objections they offer make it very evident that they do not understand the plan. Their misunderstanding of the plan has led, at least some of them to think that the plan minimizes the office and work of the deacons and places the responsibility of financing the church and the Kingdom into the hands of the Sunday School Officers and Teachers.

The plan does not minimize either the office or the work of the deacons nor does it place the responsibility of financing the work of the church and Kingdom into the hands of the Sunday School officers and teachers. When therefore anyone offers such objections to the plan he reveals the fact that he does not understand the plan.

HOW THE PLAN OF USING THE SUNDAY  
SCHOOL ORGANIZATION IN HELPING THE  
CHURCHES FINANCE THE KINGDOM DIFFERS  
FROM THE PLAN THAT IS COMMONLY  
USED IN OUR CHURCHES.

1. According to the present plan many of the churches do not include the Sunday School and other auxiliaries in their budgets and consequently the Sunday School, B. Y. P. U.'s, and W. M. U.'s are left to finance themselves. This necessarily means that the members of the churches must make a multitude of offerings each week—especially if they have large families. For instance, according to the present plan, when Sunday comes, the father must give the baby an offering for the Cradle Roll, little brother an offering for the Beginner's class, little Willie an offering for the Primary class, little sister an offering for the Junior class, Dick an offering for the Intermediate class, Susie and Jack offerings for the Young People's class, his wife an offering for the Women's class while he prepares and makes an offering for the Men's Bible class. So at the 10:00 A.M. service each member of the family must make an offering to the Sunday School for the sole purpose of paying for literature and supplies.

Then at the 11:00 A.M. service the father must make a big (?) offering to the church for Local and denominational work and have it understood with the clerk that his offering is for himself and family. About 6:00 P.M. he must give little sister an offering for the Jr. B. Y. P. U. (In churches where the B. Y. P. U.'s are left to finance themselves), Dick an offering for the Intermediate B. Y. P. U., Susie and Jack offerings for the Sr. B. Y. P. U., his wife an offering for the Adult Union while he himself makes an offering for the Adult Union.

On Monday he must give little brother an offering for the Sunbeam program. On Tuesday he must give little Willie an offering for the R. A. program, and little sister an offering for the G. A. program. On Wednesday Susie must have an offering for the Y. W. A. program. On Thursday the mother must not only pay her monthly or quarterly dues but she must also pay something for the W. M. S. program, for surely the W. M. S. has planned to support an orphan, or a missionary or something that calls for an outlay of money. On Friday, one of the B. Y. P. U.'s has planned a social, so father has to give an offering for that and before he catches his breath another Sunday has come and he has the whole thing to do over.

According to the present plan of finance therefore each organization is left to finance itself as though it was something separate and apart from

the church.

The plan of using the Sunday School Organization in helping the churches finance the Kingdom differs from the present plan in that it asks the churches to recognize the Sunday School as the teaching service of the church, the B. Y. P. U. as the training service of the church and the W. M. U. as the missionary service of the church—and support them. If the Sunday School is one phase of Kingdom work, then why shouldn't the churches support that phase as well as the other phases of Kingdom work? And if the B. Y. P. U. and W. M. U. are really services of the church then why shouldn't the churches support them as well as the other services of the church instead of leaving them to finance themselves as though they were organizations separate and apart from the church?

The plan of using the Sunday School organization in helping the churches finance the Kingdom calls for the Sunday School, the B. Y. P. U., the W. M. U. as well as all local and denominational work being supported by the church. In other words, according to this plan, the churches will set apart a certain amount in the annual church budget for the Sunday School, a certain amount for the B. Y. P. U. and a certain amount for the W. M. U. as well as a certain amount for other local and denominational work. According to this plan therefore the churches are asked to have an all inclusive budget and support the whole Kingdom program.

According to this plan each member of the church will be asked to make, not a dozen offerings each week, but only one offering each week, and that on the Lord's day (1 Cor. 16:2). That offering will not be given to the Sunday School "to pay for literature and supplies", but it will be given to the Lord. Not one cent will be kept by any Sunday School officer or teacher. Every cent of every offering will be turned over to the church treasurer to be used by the church in helping support the whole program, as outlined in the budget.

According to this plan the Sunday School classes will no longer have a financial program of their own. They will receive their support from the church and will in turn get behind the church program and help finance it. Each officer and teacher of the Sunday School and each officer of the B. Y. P. U. and W. M. U. will contribute personally to the support of the church program and use his influence in leading other members of the church to do likewise.

(To be continued)

Brookhaven Church closed last week a very successful Daily Vacation Bible School. There were 200 enrolled.

Did you get the two volumes by Dr. A. T. Robertson, beginning a series of New Testament studies? The series is called Word Pictures in the New Testament and is a good library for any Bible student.

Pastor James B. Parker began his revival meeting in Ripley last Sunday, himself leading the song service and Dr. B. L. Davis of the Bible Institute preaching. He asks that you join them in prayer.

The Home Board requested Dr. L. J. Bristow, superintendent of the Southern Baptist Hospital in New Orleans to take supervision of the Hospital for Tubercular Patients in El Paso and attempt its reorganization. The Hospital Commission has approved this plan and Dr. Bristow will spend at least for a while a few days in each month with the hospital in El Paso. Dr. H. F. Vermillion has resigned as superintendent of the El Paso Hospital.



## W. M. U.

### MISSION STUDY SUGGESTIONS

Dr. Sallee, at the Assembly, Castalian Springs, made some splendid suggestions concerning Mission Study which we hope will be used by classes over the state.

Secure copies of "Southern Baptist Convention Minutes" of 1930. (Free for postage, 12 cents per copy, and can be secured from State W. M. U. Office.) Turn to Report of Foreign Mission Board. You will find it on page 149. It covers 95 pages.

Secure from Foreign Mission Board, Richmond, Va., copies of "Album of Foreign Missionaries", price thirty-five cents a copy. (One copy will suffice for a society.)

These two booklets will give the most complete and certainly the most up to date information on our Foreign Mission Fields.

This same copy of the Minutes can be further used by following out the suggestion concerning the Home Board Report; and indeed other reports.

### CARD OF THANKS

My dear Miss Lackey:

I wish I knew how to express to you the deep appreciation and gratitude of the nurses in the Nurses Home of the Mississippi Baptist Hospital for the pleasure they realize in having their rooms made more comfortable by your wonderful gift of nice, new shades for every window.

The girls are so happy in this additional comfort and it will be an inspiration to them to keep their rooms even more attractive.

Please express to each and every member of the W. M. U. who has contributed to this gift our heartfelt gratitude, and we ask that many blessings may follow each one as will the sincere appreciation of the Nurses, Hospital Management and its Superintendent.

Sincerely yours,

Wayne Alliston, Superintendent.

Now, does not this line of thanks make each one who has had part in placing the shades in the Nurses' Home most happy? I am sure it does. Some societies have not yet sent in their gifts for this purpose, but knowing it would all come we have had the shades placed. Let us remember that a shade costs \$1.25; that we still need your offering; and that the sooner it comes the better it will be for all concerned. our Secretary adds her thanks to each of you, along with the thanks from the Hospital Force.

### DOS SEMANAS EN EL "SOUTHERN CROSS"

The musical Spanish title—taught me by Quaker missionaries, Mr. and Mrs. Kelsey of Montevideo—means "Two weeks on the Southern Cross". Happy indeed have they been, especially when I forget the two-and-a-half days when I had to lie very low because the sea rolled quite high. However, I should never want to forget the kind helpfulness of the English stewardess during those drab days, for she would bring into the cabin such sympathetic news as: "Several sailors are sick, too. So is the pianist, so the orchestra can't play. Even one waiter is ill!" Of course I was sorry for them, but beyond that I didn't care—really right then music would have been maddening, I needed no dining-room service and if only all the sailors had been sick the boat could have stopped—how I did long for that!

Well, it did so on Sunday afternoon, June 1, when the Bermudas were reached. Anchor was cast but the big boat did not go up to the dock, using instead a small craft to transfer passengers, mail and merchandise. "White Ribboner" that I am it hurt to see our boat taking on case after case of "English dry". One of the deck-rooms is marked smoking-room but it is familiarly called bar-room. Certainly, there is drinking in that room if not elsewhere, for last night at the "Captain's Dinner" one of the speakers swayed more than the motions of the boat required and his thoughts were not so clear as the

champagne which he imbibed. Those who have seen the Bermudas know how beautiful is the picture—many islands, some of which are barren but picturesque coral reefs while many others are thickly wooded, the thousands of white roofed houses glistening in the sun and reflected in the aqua marine of the encircling waters.

As though to set the sail, two sea-gulls went ahead of our boat as we left the Bermudas. After they "homeward wended" we saw no others for many days and not until June 8 did we sight land, though twice before then there were sea-gulls, which doubtless indicated that land was just beyond the horizon. And then bright and early that second Monday morning in June the coast of north Brazil rimmed the western sky. Using the field glasses, which the Alabama W. M. U. gave me for the oriental trip, we brought Parahyba and Pernambuco very near, our only regret being that we couldn't wave greetings to the beloved missionaries working so faithfully in those strategic ports. Some of them will attend the Latin-American Baptist Convention in Rio de Janeiro, June 22-29. Then I will embark with them on a coast-wise steamer and thus see at much closer range the work in north Brazil.

No, I will not go as far north as the Amazon, much as the courage of the Nelsons lures me. Certainly I thought of them as the ship's chartings showed me that we were just opposite the multi-mouthed Amazon River. Where its waters mingle with the ocean there is another natural phenomenon, even the equator. Once across its invisible line June became December, though it still called itself June and was as hot as ever. However, I hasten to hush that complaining note, for no one need suffer from heat on this boat with the almost constant breezes and with the many electric fans, French ice cream and pineapple sherbet.

But it was hot enough in more ways than one when "Neptune's Court" held sway at 3 P. M. Being a neophyte not only as to crossing the equator but also as to how to be "funny" I was quite relieved when the "Sports Committee" sized me up as impossible save as an enthusiastic cheerer. However, at the Captain's dinner I was given a beautifully embossed certificate by Neptune, just as were all the other neophytes, including Dr. and Mrs. George Truett, Mrs. Una Roberts Lawrence and Mrs. George Bottoms, of Texarkana, Arkansas.

Certainly it has been a joyful satisfaction to journey with these fellow Baptists. They knew that I was keenly missing the anticipated companionship with Mrs. Bose and therefore they were doubly thoughtful of me. Along with them I have met many other interesting passengers, among them being two Jews, Mr. and Mrs. Maurice Schwartz, of New York. Mr. Schwartz is one of the greatest of Jewish actors and is now on his way to Buenos Aires to fill a six weeks' engagement in a Yiddish theater. One morning he gave about a dozen of us the privilege of hearing him read two scenes from "The Merchant of Venice." Truly I hope I shall never lose the longing—which came into my heart as I heard and saw that Jewish man lay bare the heart and mind of the Jewish merchant—a longing that Jews and Christians may draw closer to each other and thus to God and His Christ.

In the group privileged to hear Mr. Schwartz were Mr. and Mrs. Takaoka, also enroute to Buenos Aires, where he is in the Japanese Legation. Both of them were won to Christianity in New York City, she being a Presbyterian and he a member of the Dutch Reform Church. At the Sunday morning service I sat by them, having the joy of hearing the very musical voice of this lovely Japanese lady blending with others in reading the Scripture and in singing such songs as "Rock of Ages". I have registered in my heart the desire to pray often for the Christian workers in big cities, remembering that in New York these two cultured Japanese were won as ambassadors for Christ.

How beautifully appropriate was the sermon as preached by Dr. Truett at the ship's service the second Sunday morning in June. An orthodox

Quaker—Dr. Irving Kelsey of the Y. M. C. A. work in Montevideo—read the Scripture and introduced Dr. Truett, who preached so quietly and yet so powerfully that the many passengers, one after another, went up to thank him, big business men saying that if there were more preachers like him there would be "peace on earth, good will among men."

The Quaker missionary and his wife have added greatly to our pleasure, withal teaching us much about their adopted land. One such lesson was in astronomy, when they pointed out the constellation, "The Southern Cross." Low on the horizon its four great stars (three being of the first magnitude) formed a gleaming Roman cross, one proof of its perfection being that it is always perpendicular to the south pole. Not so is the nearby "false cross" though it is really larger and quite brilliant. As I journey nearer to South America I keep remembering that in each of its countries there are thousands of people worshipping before false crosses and that with heart and mind we should work and pray that they may come to know Him who said: "And I, if I be lifted up... will draw all men unto Me". As I look at the Southern Cross I get added courage in contemplating the unerring pair of stars which point to its horizontal bar, just as two in the "Big Dipper" always point to the North Star. One night I was fortunate enough to see in the Southwest the Southern Cross and then diagonally across the firmament the North Star. It made me all the more eager that Christians of North and South America increasingly labor together for Him who ordereth the way of the stars.

On and on I could write about the passengers, the Sunday morning sunrise just south of the equator, the rainbows, the flying fish, the schools of leaping porpoises, the brilliant red sunset on the distant Brazilian shore with the silver moon in the East—but it is now the last night at sea and I must be ready to disembark early in the morning. We five Baptists have, as usual, had our evening prayer service led by Dr. Truett. One for whom he earnestly prayed is a Margaret Fund student who with his parents is remembered on tomorrow's—June 12—Calendar of Prayer. He is Maurice Sowell, of Buenos Aires, Argentina, who during these vacation days is working his way on this boat in order that he may see his parents. As he said in talking with Mrs. Truett and me: "It makes home seem nearer!" All along the journey it has made me feel all the closer to the mission fields to realize that this one of the ship's crew was the grandson of Dr. and Mrs. W. B. Bagby, who were our pioneer missionaries in Brazil and, therefore, in South America, and that he is the son of Dr. S. M. Sowell, who showed the same pioneer spirit in behalf of Argentina. Then my cup of joy overflowed when I saw that this was the family on the Calendar of Prayer for the day of our entry into Brazil. Candidly, it seemed to me to set the seal of God's approval on the journey.

And so the two weeks' journey has been sketched for you. In mileage it represents 6204 miles, which but for the anchoring at the Bermudas would represent the longest non-stop passenger voyage on the high seas. In turn these "notes" will be sent by air-mail from Rio to the United States, which so far as I know is the longest air-mail route in the world. In the next notes I shall hope to tell you of the ecstasy in seeing the unrivalled harbor of Rio, of being met by the missionaries there and of many other choice experiences.

—Kathleen Mallory.

Pearl Caldwell, our brave, strong hearted missionary, honors us by sending a helpful message out of her busy life to us today. It is rather remarkable for the things it does NOT tell, rather than what it does tell. She could make us bow low with shame were she to relate some trying times she is passing through, depending on our prayers to bring relief from the situation; while we carelessly forget—to pray.

"The ship dragging its anchor is in peril and is imperiling all on board."—Gambrell.



## The Baptist Record

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RENEW PROMPTLY: Please send in  
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form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word,  
which must accompany the notice.

### East Mississippi Department

By R. L. Breland

#### Awakened Memories

Recently I read the following news item coming from Hattiesburg: "Mr. J. B. Merrell died suddenly here Sunday with heart disease." As I read this brief note memories of the distant past came to my mind, memories of forms and faces that had not appeared for many days. Jas. B. Merrell was my school teacher in the early morning of my life. In a little one-room log house in Neshoba county, a house without windows—just holes in the wall, benches without backs, some fifty of us boys and girls studied our abc's, reading, writing and arithmetic.

As these memories come trooping by, faces of my playmates of that distant day were real with me once more. I heard their merry laughter and their noisy calls and squalls. We played "cat," "bull-pen," "town-ball" and other forgotten games to our heart's delight. We went again to the old spring down under the hill to cool our oft imaginary thirst, we climbed the sapplings and played in the gullies all over again. We had our little pouts and fights and make-ups just as we did back there.

I heard afresh the boy-teacher, for Jim Merrell was nothing but a boy when he taught that school at old Johnsonville, calling "Come to Books!" I saw the boys and girls rushing to be the first to get in and get the seat by the door, and then soon I heard "Half a dozen urchins crying, 'May I go out?'" Over in one corner Tom and Lucy are sitting close together and making sheep-eyes at each other in place of studying their lessons. Oh, memories, memories, how the faces of long ago rush in upon me.

Then my reveries ceased and I began to think of the present. Where are the boys and girls of old Johnsonville School of forty years ago? Gone—nearly all gone. Some are gone to other states, some are scattered here and there, and still many more are gone to the land of never return. I get lonely as I thus reflect and try to locate the boyhood schoolmates and realize that they are gone. How I cherish their mem-

ory and live over with them the school days of our yesteryears, but I scarcely ever see one of the boys and girls that I had so much pleasure with in the days of my early schoolhood. Brothers and sisters were there, but they are nearly all gone now; playmates and childhood sweethearts were there; but they, too, are gone. And now the old school teacher is gone on to join that host who have gone on before. Ere long I, too, will be with them over there where we schoolmates of our youthful years; we hope, will meet and perhaps recount the joy and sorrows that came our way in life's early morn.

I have not known much of my old teacher, J. B. Merrell, for many years. When I was yet a boy he located at Hattiesburg and was lost to my sight. I know nothing of his life, his success or his failures, but when he was a boy-teacher back at old Johnsonville many, many years ago, I thought that he was a greater man than the president of the United States. He was playful and kind to us smaller boys, and we loved him with a tender devotion. But, alas! he is gone; gone the way of nearly all of my school teachers of youthful days. Soon not one will linger this side the grave who "taught my young ides how to shoot." As I look back adown the vistas I see Blakely Steward, my first teacher, S. J. Tullos, J. B. Merrell, Tom Simmons, Sallie Smith, Maria Trapp, J. F. Breland, R. S. Kirkland, G. W. Huddleston, John Lewis, Rolfe Hunt, Olin Hunt, Miss B. B. Brockman and some others who tried to train me to wisdom and usefulness. Just a very few of these are living today. I cherish their memory and look for the reunion over there. May there be no disappointments in heaven, but a happy gathering of all those who were dear to my heart in the days now gone forever!

It is wonderful how just a word will flood our minds with memories and cause the forgotten persons and events of the past to come trooping by in memory's wagon; but such is the case. Memory! what a wonderful thing it is.

#### Notes and Comments

The Baptist Workers' Bible Study Assembly met with Central Baptist Church, Grenada, Monday, June 23d. The book of Philippians was studied with pleasure and profit. Song and devotional was conducted by Rev. S. J. Rhodes. Rev. E. R. Henderson gave the Historical setting of the book. R. L. Breland discussed chapter 1:1-14, and Rev. J. M. Spikes discussed balance of this chapter. Rev. J. R. G. Hewlett brought a fine message on the Person and Work of the Holy Spirit. In the afternoon Rev. J. D. McKensie discussed chapter 2, Rev. J. W. Hicks discussed chapter 3 and Rev. L. D. Sellers chapter 4. Rev. B. L. Hamby conducted round-table discussion on doctrinal subjects. We had one visitor, Bro. J. V. McFarling, of Donna, Texas, who took part in the discussion.

Bro. J. V. McFarling, now of Donna, Texas, was called back to his old home in Lee county, Miss., last week on the sad mission of attend-

ing the burial of his mother.

Rev. S. J. Rhodes, the good pastor at Oakland, was honored with a birthday dinner in the good home of deacon W. M. Pritchard last week. He did not let it out just how many of these days had preceded this one. Ye scribe had an invite to be present, but was prevented.

The evangelistic meeting began at Coffeeville last Sunday. Rev. Scotchie McCall, of Jackson, is preaching and Rev. W. W. Grafton, of Coldwater, is leading the singing. Pray that the Lord will give an old-time revival.

Pastor J. R. G. Hewlett is to have Rev. S. J. Rhodes to his assistance in his meeting at Scoby, Yalobusha county, beginning the third Sunday in July.

The church at Wayside, near Scoby, is erecting a new house of worship. Eld. Hewlett is pastor. The Yalobusha Co. Association will convene there in Sept.

The writer has been preaching Sunday afternoons at Pittman School house, out from Pittsboro, for three months. A Sunday School with 75 enrolled has been organized and a meeting is announced to begin 1st Sunday in August.

—BR—

#### REV. R. M. BOONE

For the third time within the past few weeks the entire town and county was cast under a pall of gloom by the death of an honored and beloved citizen when the spirit of Rev. R. M. Boone passed to the Great Beyond last Saturday afternoon. He was stricken with a heart attack Sunday, May 25, immediately after delivering a sermon at the Belen Baptist Church and from this he never recovered.

Funeral services were held at the Riverside Baptist Church in Marks Sunday afternoon, June 15, with Rev. W. L. Howse, pastor, in charge, assisted by Rev. Ira Eavenson, pastor of the Baptist Church of Cleveland, Miss.; Rev. W. L. McLeod, pastor of the Presbyterian Church of Marks; and Rev. J. P. Neel, pastor of the Baptist Church, of Lambert, Miss. Interment was made in the Marks Cemetery with Masonic rites.

The deceased was a native of Avoyelles Parish, Louisiana, and was the son of Captain Richard Montgomery Boone, of the Civil War. He was 71 years of age and for fifty years had been active in the Baptist ministry. He was a graduate of Mississippi College, Clinton, Miss., and the Southern Baptist Theological Seminary, Louisville, Ky. He was for nearly twenty-five years editor of the Baptist Chronicle (now the Baptist Messenger), the state Baptist paper of Louisiana, which was at that time located at Ruston and later at Alexandria.

He held numerous pastorates, including Monroe and Hammond, La., Wesson, Sardis, Marks, Cleveland, and Indianola, Miss. During his pastorates a number of brick churches were built, including the present buildings, at Indianola and Cleveland and the brick church building at Marks that was destroyed by fire several years ago.

Incidentally, his last sermon was preached in the oldest Baptist Church in Quitman County, the Belen Baptist Church. The subject of

his last sermon was "The Joyful Recognition of Christ." This sermon made such an impress upon his hearers that during his last illness he was requested by numerous friends to prepare and publish this sermon as soon as he recovered.

He was a Shriner and a 32nd degree Mason, and had been a member of the Masonic fraternity for more than fifty years. At the time of his death he was the acting high priest of the Marks Chapter, Royal Arch Masons.

He served as moderator of the old Quitman County Baptist Association and at the time of his death was a member of the executive board of the Riverside Baptist Association. He practiced to the best of his ability the Christianity he preached and was truly one of the leaders of the Baptist denomination. He was a friend to all, regardless of denomination and one of the greatest tributes to the character of this good man was the friendship he had among members of the other denominations.

Among the large crowd that attended the funeral services were a number of members of the Cleveland Baptist Church. And among the numerous floral offerings were those from the churches he had formerly pastored. More eloquent even than these of the love his friends had for him were the beautiful flowers that brightened his last days, friends from all sections of the country having kept the sick room supplied with flowers during his last illness.

His death came on the 41st anniversary of his marriage to Miss Etta Everett, the daughter of the late Rev. J. P. Everett, and sister of Edward Everett, of Farmerville, La. At the time of his death he was making his home with his son, E. E. Boone, at Marks.

He is survived by his widow, Mrs. Etta Everett Boone; two sons, Everett E. Boone and R. M. Boone, Jr., of Marks; one daughter, Mrs. W. W. Broome, of Vicksburg; and a sister, Mrs. E. J. Norwood, of Simmesport, La.

Active pallbearers were G. A. Cox, Gratz Jones, Sr., W. F. Gee, Harry Lipson, J. S. Guyton, J. M. Turner, M. P. Lowrey and S. S. Cox.

—BR—

#### MORTON REVIVAL

The Baptists of Morton have just closed a gracious ten days meeting with Dr. J. W. Mayfield, of McComb, doing the preaching and Mr. Jack Perkins, of Newton, leading the song services.

Due to the late arrival of Dr. Mayfield and physical disability of the pastor, Bro. James Street, of Harperville, preached on the first evening and Bro. D. A. Youngblood, of Forest, preached on the first morning. Thanks to these brethren for their helpful messages.

Brother Mayfield was at his best and preached with unusual power and persuasion. Mr. Perkins is an excellent leader and good soloist.

Attendance and interest were good from the beginning. Our church people were stimulated and twenty-four members were added to the church. Ten by letter and fourteen by baptism.

—W. L. Meadows, pastor.



## The Sunday School Department

### SUNDAY SCHOOL LESSON

July 6, 1930

#### ABRAHAM (A Pioneer of Faith).

(We begin today the first half of a six months' course on representative men and women of the Bible. The aim of the present quarter, as stated by the International Lesson Committee, is "To discover through a study of the experiences, attitudes, and actions of representative men and women of the Old Testament the factors which determined their characters, and to create in the pupil an earnest desire and purpose to avoid their mistakes, and to express in his personal life and in all his relationships their spirit and ideals in so far as these were in harmony with those of Christ".)

**GOLDEN TEXT**... By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. Heb. 11:8.

(From Points for Emphasis, by H. C. Moore)

1. Leaving the Old Home Abraham followed the program of faith. As from Ur, so now from Haran, he must break from his moorings and voyage with sealed orders to a land undesignated. However, he was not ordered onward without knowledge of the purpose or assurance in the promises of God: He would found a great nation; he would be blest personally; his name would rank among earth's greatest; he would be a blessing to his fellowmen who, in accordance with their attitude toward him, would be rewarded or condemned of God; and, finally, as the crown of all, came the forecast of the Redeemer—"In thee shall all the families of the earth be blest." It was a clear call of God, and Abram knew nothing but to believe and obey. So, leaving country and friends, business affiliations and prospects, but taking his wife and nephew, together with much property and numerous dependents, Abram started at seventy-five from Haran in a southerly direction and made his first trip through Canaan. Three hundred miles brought him to Shechem, located in the rich valley between Mounts Ebal and Gerizim. Here the Lord told him that this beautiful country would be the home of his descendants; and for the first time it is said of Abram that he built an altar to the Lord. The second stop was on a mountain between Bethel and Ai, where the sacrificial altar was again erected and divine worship established. From the mountain the patriarch proceeded after a time to the grassy wilds in Southern Palestine, where he remained until driven by famine onward to the unfailing valley of the Nile. For a time he sojourned in Egypt. Returning thence, he located again at Bethel, where the separation from Lot took place.

2. Living in the New Home Abraham exhibited the philanthropy of faith. So prosperous were Abraham and Lot that the pasturelands around Bethel were insufficient for their


combined flocks. Between their herdmen sharp competition for the best grazing spots developed into bitter strife which ambitious Lot apparently shared. Realizing that separation was wise but desiring to avoid an unhappy rupture, Abram conferred direct with Lot, discountenanced strife between kinsmen and kindly offered him free choice of territory. From some mountain near

Bethel Lot viewed the lovely Jordan plain stretching away as fair as the garden of the Lord and as fruitful as the land of Egypt. Here he chose to dwell for the gain he could get and not for the good he could do. Hence, leaving Abram in the hills he journeyed eastward and "pitched his tent toward Sodom."

3. Looking for the Heavenly Home Abraham was cheered with the prospect of faith. It took faith to hear and heed the call to come out to a land which he was to inherit. It took faith to make the journey without road map or known terminal. And when in the heart of Canaan he

was told that this was the Land of Promise he needed faith to grasp the promise, for he had no title to a foot of the soil, he was only a nomadic alien, he was living not in a permanent structure but in portable tents, and even his son and grandson were only heirs with him of the promise whose fulfillment they never fully saw. Yet Abraham knew that he could rely absolutely and eternally upon God for both the earthly and the heavenly Canaan were involved, the one a type of the other. So while tenting in the mountain pasturelands of Canaan he lifted

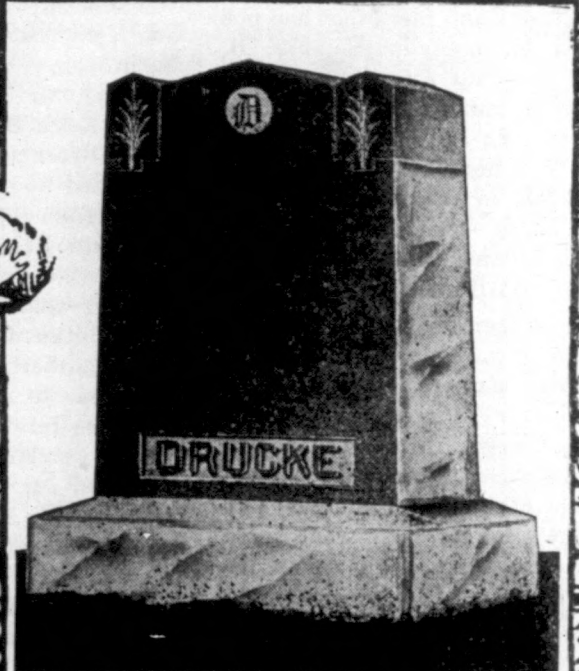
Continued on page 11



*"That this may be a sign among you, that when your children ask their fathers in time to come, saying,*

## What mean ye by these stones?

*Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever."* Joshua 4:6-7.





UST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones build a monument to commemorate the passing over Jordan—So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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## IMMANUEL CHURCH, HATTIESBURG

The Immanuel Baptist Church of Hattiesburg, Miss., has just closed its second annual Daily Vacation Bible School. This school began Monday, June 16th, and lasted through Friday, June 20th. It had an enrollment of 128 in all, the boys and girls being about half and half. A faculty of around 20 made this school a very efficient and helpful one. Three men were on the faculty, thus helping in the discipline and also the handwork for the boys.

Besides the opening that was led so grand by Mrs. Herbert Gilmore, each department opening was very great. The handwork period by every boy and girl in all of the departments was very good and liked by all. Crochet work by the Junior girls and the Intermediate girls proved to be the ideal thing for the handwork for the girls. The handwork for the Junior boys and the Intermediate boys was what they liked, too. Making of tool boxes and troughs by the Junior boys and the making of a big row boat by the Intermediate boys met their fancy. Bro. T. D. Cox worked with the Junior boys and Bro. L. W. Jones worked with the Intermediate boys. Each day the girls went in swimming at the College pool and the boys were carried to the Y. M. C. A.

Friday night was the most interesting of the week. It was commencement night. All of the boys and girls with their teachers formed the line outside of the Church and with the march played by Miss Helen Thompson, came into the Church to listen to Dean L. Q. Campbell, of the Woman's College, bring a very interesting and inspirational address. His topic was "Subtraction and Addition" in a boy or girl's life. This was enjoyed by the boys and girls as well as the many parents and friends. After then the parents and friends were carried to each department to look at the different things that had been made during the handwork periods.

The Social side was taken care of in two ways: Friday before School started, a parade was put on which created much interest, and Friday, the last day of School, ice cream

was served to all.

The Faculty was made up of the following: Beginners department, Miss Frances Bennett Supt., with Miss Eadeline Norman as assistant; Primary department, Mrs. Harry Lee Spencer, Supt., with Misses Daisy Deen, Dorothy Bass and Mary Lou Barrett assistants; Junior department, Mrs. R. F. Bass, Supt.; with Misses Helen Thompson, Margaret Fail, Nell Evans, and Bro. T. D. Cox; Intermediate department, Mrs. J. L. Johnson, Supt; with Mrs. Edwards, Miss Fay Langston, and Mr. L. W. Jones assisting. Bro. A. L. O'Briant, Prof. Griffin, Miss Martha Story helped in many ways. Miss Clara Mitchell was Gen. Secretary. The school, I think, was a success; and each boy and girl looks forward to a longer one next year.

Thankfully yours,  
—Garland McInnis, Gen. Supt.

### "GLORY IN THIS"

It is the privilege of every believer to glory; but not in himself. It is written: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things, I delight, saith the Lord." (Jer. 9:23, 24). This does not mean that the Lord places a premium on ignorance, weakness, and poverty: but neither does the Lord place a premium on wisdom, might and wealth. Let the man who is conscious of the fact that he possesses a keen intellect and the capacity to discern and understand wisdom remember that God gave him such a capacity. Let the man who has power to lead men, and sway their minds with eloquent speech, remember that God gave him this power and might. Let the man who possesses great abundance of this world's goods: "Remember the Lord thy God: for it is He that giveth thee power to get wealth." But let them all refuse to glory in it, as though they attained it by their own power or wisdom, and let them not despise their weak brethren. Also, let the man whose mental capacity is weak, and whose power of influence is limited, and who does not possess much of this world's goods remember that God made him thus: and let him strive against the temptation of envy and jealousy. And let all classes rejoice together in this: that they understand and know the Lord which exercises loving kindness, judgment and righteousness in the earth, on all alike, and who is no respecter of persons.

There is nothing wrong about possessing wisdom, power and wealth, if it is used for the glory of God. In fact, God has purposed that a few of His people should possess these things, and it is needful in his work. But remember this, that "not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the

things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that NO FLESH should glory in His presence." "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord" (I Cor. 1:26-31).

The ignorant and the weak have a place in the Lord's work that the wise and mighty cannot fill. Therefore, let us not through envy or jealousy spoil our calling. And let us thank God that we are in the majority, and that the Lord uses us to confound the wise and mighty of this world, and bring to naught the works of the heady and high-minded. But after all let us glory in Him who said: "I thank Thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "Even so Father: for so it seemed good in thy sight." (Matt. 11: 25, 26). Knowledge of God and usefulness is not attained by wisdom and prudence, but by revelation. Therefore, let us thank God for His revealed word both the Living and the written, and let us glory in Him to whom belongs all the wisdom, all the power, and all the glory for our righteousness, sanctification, and redemption. "Rejoice in the Lord alway: and again I say, Rejoice."

—J. E. Heath.

Winona, Miss. R. 6.

Pat: "Which candle will burn longer—a wax or a tallow candle?"

Mike: "I suppose the wax candle."

Pat: Neither of them; they both burn shorter.—Ex.

Suddenly there was a loud bump and a wild wail. It came from the direction of the piano.

"Oh, Earl, the baby has hurt himself! Run quick, dear."

The young father groped under the piano for his injured offspring.

"The poor darling! Is it a bad bump?"

"No," he answered, "fortunately his head hit the soft pedal!"—Ex.

(Continued from page 10)  
his eyes in faith to behold the city which rests upon solid foundations because its architect and builder is God. So high and so far was the reach of Abraham's faith.

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## The Children's Circle

Mrs. P. I. Lipsey

### Bible Study Lesson No. 1

Exodus 2:1-10. The birth of Moses. Read carefully, and write me the story.

#### Facts not given in the lesson

The people of Israel, perhaps at this time about three-quarters of a million, were slaves to the Egyptians. The family of Jacob, Joseph's father, had been taken down into Egypt two hundred years before, to live with Joseph, who had become a great man, ruler of the kingdom. Joseph had died long ago and was forgotten and a new family of kings had come to the throne. The Israelites increased in number very fast, and the king was afraid of them and tried to keep them down by very hard work, and by having their baby boys killed as soon as they were born. So when the little Moses came into the family of Amram and Jocheled, his father and mother knew they must do something to save him from being killed. They seem to have been religious, of simple way of life, affectionate and wise.—The bulrush out of which the mother made the cradle-boat for her little son, grew on the river banks, was three or four feet high, sometimes a good deal higher. It was used for making shoes, baskets, vessels of different kinds, and most of all, as material for what they used as paper.

#### My Dear Children:

You will see from our last week's report that we have raised enough to pay over \$10.00 at the Orphanage for June, and have some over for July, already. Also, we have over \$40.00 for Miss Byrd's books, and I am sure we will have our \$100 ready for that in good time! Now, isn't that fine? However, we have had some extras during this month, which have helped our account. I hope every one will give all he or she can, whether it be much or little, and if you do, we won't have any trouble.

I have a nice letter from our 90 year old friend, Mrs. M. E. Bryant. She sends a little article which you will see in another part of the paper. She is still in bed, not able to walk, but not in much pain.

Donald seems to be getting on fine at the Preventorium at Sanatorium.

I hope you will like our new way of Bible Study, and that many will take part in it. With love,

Your friend,

—Mrs. Lipsey.

Carthage, Miss June 21, 1930.

#### Dear Mrs. Lipsey:

Here I come again. It has been such a long time since I have written till I suppose some of you have forgotten me. I am sending five (5) cents to the B. B. I. fund. Our pastor is Rev. Roy Clark. I like him fine. I am ten years old and will be in the fifth grade next term. I go to S. S. every Sunday. My teacher's name is Miss Odelle Williams. We have a fine B. Y. P. U. to which I belong.

An old friend, Mayme Taylor.

You mustn't stay away so long, next time, Wayne. Don't you want to get one of those stamps from Geneva, Switzerland, that I told you about a week or two ago? Thank you for remembering Miss Byrd's books.

Caledonia, Miss., June 19, 1930.

#### Dear Mrs. Lipsey:

I think the plan for our giving is grand. We all ought to be glad because we joined the Children's Circle. I have never written before, but am joining today. Enclosed you will find 10 cents. I hope Donald is getting along all right. We take The

Baptist Record and I enjoy reading it very much. I am 7 years old and in the fourth grade.

Your Circle friend,

—Martha Yvonne Betts.

You are a young reader of the paper, Martha, and are certainly getting on rapidly in school. I congratulate you. Thank you for the money, and come again soon.

Pope, Miss. June 23, 1930.

#### Dear Mrs. Lipsey:

In our Junior S. S. Class we have been studying about the first foreign missionaries, Paul and Barnabas, and the question was asked if we knew of any foreign missionaries from Mississippi. Of course, we all knew about Miss Juanita Byrd, so we decided to help her a little in this great work. Don't you think it would be nice for all Junior Classes to do this? We are sending one dollar for her library fund.

Your friends,

—Kenneth D. McCullas, Pres., Junior Class, Liberty Hill S. S.

Indeed I do think it would be fine for all Junior classes to do as your class has, Kenneth! Thank you for the suggestion, which I hope they will take up, and for the money, which is most acceptable. I wish for you much success in your class.

Yazoo City, Miss. June, 1930.

#### Dearest Mrs. Lipsey:

We, the Sunbeams of Yazoo City, enclose one dollar (\$1.00) to help the B. B. I. Girl. We are very much interested in her and her work and are offering our prayers. We have a nice band and they are good workers. We now have twenty-seven enrolled and we are proud of the work they are doing. We have parties, picnics and different kinds of entertainments each month in which the W. M. S. donates. We hope to do better each month and do our work successfully. Yours truly,

Yazoo City Sunbeams,

—Mrs. Wennie Cheatem, Lrd.

Mrs. Thomas H. Duggan, Sec.

How nice of you to remember our work! But we have now no B. B. I. Girl, as Miss Gladys has finished her course there. We have taken instead Miss Juanita Byrd's Library fund, and I am putting your money to that account. Is that all right? If not, let me know, and I will take it off and use it as you desire. Many thanks.

#### The Birth of Moses

The children of Israel were in bondage in Egypt because of sin. They multiplied so fast that Pharaoh became uneasy for fear that the Israelites would outnumber the Egyptians, and overthrow the government; so he ordered all of the boy babies under two years of age to be killed for a certain period. During this time a boy baby was born in one of the homes of the tribe of Levi. His mother saw that he was a goodly child, and she kept him hid in the home as long as she could. One day she made a basket of bulrushes and daubed it with slime and tar. She put the baby in it and put it among the flags in the river and left Miriam, her daughter, to watch him. Pharaoh's daughter with her maids came down to bathe in the river. She saw the basket and had one of the maids to bring it to her. When they opened it there was a sweet little baby. He looked up into the princess' face and cried so pitifully that she was sorry for him and she claimed it for her own baby. Miriam offered to get a nurse of the Hebrew tribe. She got the child's mother. The princess told her to take the baby and nurse it. She nursed him until he was seven years old and then carried him back

to the princess, who named him Moses because she drew him out of the water.

—Rose Edmonds.  
Shubuta, Miss.

Age 10 years.

July 3d. "The Birth of Moses." Ex. 2:1-10.

Dry Creek, La. June 12, 1930.

Mrs. P. I. Lipsey.

My Dear Friend:

Here I am yet confined to this bed. Do not suffer much pain, tho cannot walk a step. A new thought has come to me and if I can pass it on it may help some benighted soul to better understand something that is now a stumbling block to their belief in the Divinity of Christ. An old friend who visited me a few days ago, in talking over these things, said he could not understand how Christ could be divine equal with God and yet be in human form. As I lay here thinking it over in the quiet hours of night the explanation appeared to my mind so plainly I would like to pass it on, if you can find space in the dear old Baptist Record. The last 2 copies are full to overflowing with good things. My niece sent them to me. Dr. R. G. Lee (a kinsman of mine) preached a grand sermon at the Convention at N. O. and many other interesting items. I hope your husband will help you find room. I will try to make my piece short. Very much love and many good wishes from Your old friend,—M. E. Bryant.

Jesus Christ, the divine Son of God, became flesh and dwelt among us to acquaint the human family with God. They could not see nor understand a spirit. Neither could a spirit fulfill his mission. Could not have been crucified to redeem us. Neither could a mere man rise from the dead. That proved his Divinity. People being with him, seeing him, being taught by him were enabled to hand down to us, these holy truths. He had all power! Could lay off this garment of flesh and take again his seat at the right hand of his Father.

—M. E. Bryant.

In one of his articles Dr. George W. McDaniel gives the following list of hymns written by Baptists: How Firm a Foundation; My Hope Is Built; Jesus, Thou Art the Sinner's Friend; Awake, My Soul, in Joyful Lays; O Could I Speak the Matchless Worth; Majestic Sweetness Sits Enthroned; Did Christ O'er Sinners Weep? The Morning Light Is Breaking; Take the Name of Jesus with You; Saviour, Thy Dying Love; Shall We Gather at the River? He Leadeth Me, O Blessed Thought; I Need Thee Every Hour; I Am so Glad that Our Father in Heaven; Almost Persuaded; Where Is My Wandering Boy Tonight? On Jordan's Stormy

Banks; Dare to Be a Daniel; Blest Be the Tie that Binds; How Precious Is the Book Divine; Lord, Dismiss Us With Thy Blessing; Come, Thou Fount of Every Blessing; Softly Fades the Twilight Ray; Come Holy Spirit, Heavenly Dove; Father, Whate'er of Earthly Bliss; My Jesus, I Love Thee; God in the Gospel of His Son; O, Safe to the Rock that Is Higher than I; Go Preach the Blest Salvation; Our Country's Voice Is Pleading; Holy Bible, Book Divine; Ye Christian Heralds, Go Proclaim; O Thou, My Soul, Forget No More; More Holiness Give Me; Wonderful Words of Life; Whosoever Will; The Light of the World Is Jesus; The Half Was Never Told; Bringing in the Sheaves.—Ex.

—BR—

Maude: "Yes, Bob has gone off to France. And do you know, by some new system he learned to speak French in two weeks. I can't understand it."

Percy: "No, and I doubt if the French people do, either."

—O—

Wasey: "So you and your wife share alike in the work of getting breakfast?"

Kudner: "Yeah. She burns the toast and I scrape it."—The Pathfinder.

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## MISSISSIPPI WOMAN'S COLLEGE

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## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Our Verse

"This is my commandment, that ye love one another, even as I have loved you." John 15:12.

### Win One

Complete trust in God for things necessary is the kind of faith that is needed if we are to realize the scripture that says "Ask and ye shall receive". God's hand is not shortened and he will give when we have trusted him fully. A student in college was nearing the examination period. The president of the school had announced that no credits would be given to any student who had not paid up all he owed the college. This student with several others had a debt and had no funds with which to pay; they had tried to borrow, but to no avail. The night before the examination two decided to leave the next morning early, but the third absolutely trusted God, and got up early the next morning and began studying for examination. As soon after breakfast as possible and before chapel hour he went to the post-office to receive a letter from a man that he had not mentioned the matter to, and the letter contained a check that covered the amount he owed the school, with twenty cents over. God had answered his prayer.

### Arlington Organizes

Here comes the report from Mr. O. P. Moore that tells of the organization of a new B. Y. P. U. at the Arlington Church in Lincoln County. This is a splendid church and there is no reason why this cannot be one of our very best B. Y. P. U.'s. Mr. Lamar Moak was elected President. We welcome them into the circle and wish for them the best of success.

### Madison County Associational B. Y. P. U.

The first meeting of the Madison County Associational B. Y. P. U. was held at Farm Haven Church on Sunday, June 8th. The theme of the meeting was "Soul Winning", and the following program was rendered:

Business and reports of unions.

Round Table Discussion.

Three talks on Soul Winning—

All Have Sinned.

The Way Out.

Look and Live.

Vocal Solo.

Inspirational talk.

Closing song, "I'll Live for Him."

### Anding Has Organized New Union

We are happy to report a new union for Anding. Miss Loraine Kelly reports the union and states that they have more than thirty members, and list the following as officers: Earline Russum, President; Ray Johnson, Vice-President; Mrs. Lockard Calahan, Secretary; Loraine Kelly, B. R. L.; Minnie Lou Cummings and Mrs. Ray Johnson, Group Captains. This union will

mean a new day for the Anding Church and community and its influence will no doubt reach to remote corners of the globe. We congratulate them and extend best wishes.

### Report of Holmes County Associational B. Y. P. U.

The Holmes County Associational B. Y. P. U. was reorganized this spring at a meeting called by a committee appointed to call this meeting and reorganize the county association. The meeting was held with the Lexington Baptist Church, April 20th. At this meeting there was a short program, after which the meeting was turned over to Mr. A. W. Talbert, Associational Secretary, who organized the county, and the officers were elected as follows: Clifton R. Tate, President; Miss Gladys Tate, Lexington, Vice-President; Miss Clara Lucas, Lexington, Secretary-Treasurer; Miss Bertha Owen, Tchula, Group Captain, Group One; Miss Hellen McDaniel, Durant, Group Captain, Group Two; Mrs. Ray M. Dykes, Tchula, Chorister; Mrs. J. S. Riser, Durant, Pianist; Mrs. S. C. Ray, Durant, Junior-Intermediate Leader.

This association had held no meeting in two years and the unions of the county have taken a real interest in the work since the reorganization. There have been two group meetings held since the regular associational meeting; one meeting for Group One in Tchula, and one for Group Two in Goodman. The attendance at these meetings, which were presided over and planned by the Group Captains, was such as to encourage those interested in the county work, there being almost as many at the first group meeting as at the associational meeting, and the number at the other group meeting exceeded by a few the number at the associational meeting. The two group captains are proving to be real live wires, and are doing their part to organize the county. Every officer in the association and the pastors of the county are interested in the B. Y. P. U. work and it is hoped that the association will soon reach the A-1 standard.

The next meeting of the association will be held with the Durant Baptist Church the second Sunday in July and we are planning to have a fine program and have a good attendance at this time.

There are seven Senior Unions; one adult union, Durant; two Intermediate Unions, and three Junior Unions in the county at this time, with eight of the seventeen churches represented. We have a large field and hope to soon have every church in the county with B. Y. P. U.'s in them.

I notice with interest the number of people from the Holmes Association registered the first afternoon of this convention, and have information that there will be many more

that will arrive tomorrow for the final day.

Respectfully submitted,

Clifton R. Tate,

President Holmes County Associational B. Y. P. U.

This is one of the Associational B. Y. P. U. reports submitted to the District B. Y. P. U. Conventions at the request of our State Associational Secretary, A. W. Talbert. We give it here for the encouragement it may be to other organizations.

### WHAT ONE PRAYER LIST DID

In connection with my preaching and singing as an evangelist in revival meetings with Baptist churches in various States, I use "prayer list cards" which are put into the hands of those who are willing to prayerfully place thereon, the names of friends and loved ones, for whom they are willing to pray. This method gets the individuals on their hearts, and brings definite results for Christ in my meetings. In one instance, a fine young lady handed me her prayer list filled out as follows: "Myself, father, mother, sister Ella, sister Hazel, brother John, a young man friend." When asked what was meant by "myself", at the head of the list, she replied: "I don't know. I want to talk to you about it, and I hope I don't die before then." In dealing with the young lady it was revealed that she lacked assurance of salvation. This assurance was soon her possession after a few well-chosen Bible verses had been given her by the evangelist.

A few days later it was arranged for me to meet the family in their own home, after I had preached the evening service. Using the Word of God, as "The Sword of the Spirit", the plan of salvation was prayerfully presented, and the appeal was made for each one to surrender to Christ. The fifty year old father arose, walked over and gave the evangelist his hand, and said, in the presence of his own wife and grown children: "I have been a member of the 'Consistory' of the Reformed Church (one of their official board members) for years, but have never accepted Christ as my personal Saviour. I do now accept Him as my own personal Saviour." After a struggle, the wife and companion said through her tears: "I also surrender to Jesus as my Saviour." Then the two grown daughters did likewise. With tears in every eye in the room, all knelt and the Holy Spirit was thanked for His victorious leading.

Three nights later, the same group, in the same room, with a Bible on each lap, were led into the Baptist truth, from their New Testaments, and five grown people from one family were led from membership in the "man-made" organization called "The Reformed Church" to obey their Lord in Bible baptism, and membership in the Church which Jesus built, the Missionary Baptist Church.

—Rev. Wm. S. Dixon, Evangelist,  
% Robert H. Coleman,  
Dallas, Texas.

### SOME MEETINGS

Recently I assisted Dr. E. C. Stevens in a two weeks meeting in his

own church, Clifton, Louisville, Ky. The Lord gave us a very gracious revival—27 joined for baptism and several by letter. Dr. Stevens is a great Gospel preacher and one of the most tireless workers I have come in touch with. Bro. Jewel Kyzar, one of our Mississippi preacher boys in the Seminary, is the Associate Pastor. He is one of the most promising young preachers of our State. I shall return to Clifton Church for another meeting in the first part of October.

The first two weeks in June I led the singing in a meeting with the church at DeQueen, Arkansas. Dr. W. A. Bowen of Hope, Ark, did the preaching. He is a man of great ability. Even though there were many difficulties in the way the Lord gave us some rich blessings. Many of the Christians who had gone into worldliness quit the world's program and gave themselves to the Lord. Bro. J. F. Queen is the very efficient pastor of this growing church. He has been with this church for seven years and under the Lord he has led it to increase the contributions for missions and also in a building program.

At this writing I am with Bro. O. P. Estes, who is so well known and loved in Mississippi. He is doing the preaching here in his church, Bogalusa, La. Pray for us.

—Joe Canzonieri.

### HEALING HUMANITY'S HURT

During the month of May we gave 4,478 days of service to the sick and injured.

The total volume of business was \$34,141.49.

The cost of charity was \$3,152.92, besides the value of the doctors' services.

The net income was \$6,445.21 after charging off worthless accounts.

Every dollar received from the Cooperative Program was paid on the Capital debt.

We are grateful to God for his blessings.

\$20.00 weekly, expenses advanced, to young man with car to travel with University graduate and Southwestern Baptist Seminary man in evangelistic and missionary colportage work.

Consecrated, non-smoking, tither, who can furnish good character references preferred. If the salary is not enough or if you are willing to begin with less, state your minimum and also give detailed information concerning yourself, as my selection will be made from the most favorable answer to this advertisement. Satisfactory character references furnished you before the trade is closed.

Permanent employment, if you qualify. Write

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Jackson, Miss.



## AN OLD TESTAMENT VERSE

(By James E. Dean)

"And the children of Reuben and the children of Gad called the altar Ed: for, said they, it is a witness between us that Jehovah is God." Josh. 22:34.

This is a comparatively unimportant verse, and has perhaps attracted special attention from but few people. Its meaning is unquestioned, but there is an interesting feature which should remind us of the history of our Bible.

The italics of the King James version and also of the American Revised version indicate that the word Ed is not in the Hebrew. That is, the very thing the ancient writer starts out to tell is omitted. The old Greek translation (Septuagint) runs, "And Joshua named the altar of the Reubenites and of the Gadites and of the half tribe of Manasseh, and he said, 'It is a testimony in their midst that Jehovah is their God.'" The Vulgate likewise omits the name Ed, which is the Hebrew term for witness. The ancient Syriac version says, "Now the children of Reuben and the children of Gad and the children of Manasseh called the altar which they had built the altar of witness (=Ed, in Hebrew), because, said they, it is a testimony unto us that Jehovah alone is God."

How did such an important word drop out of this verse? We must remember that anciently all copies of the Bible were made by hand, for printing was unknown until about 1500. For more than 2000 years these words were handed down by handwritten copies, and it is not surprising that a few errors have crept in. The marvelous thing is that so few errors exist. No other ancient book has been so well preserved. But when errors creep into manuscripts there is no certainty as to where they may occur or how the meaning may be affected. As an example, a number is omitted in I Sam. 13:1, and we know absolutely nothing about Saul's age when he began to reign. The American Revised version makes this plain if the footnote is consulted. The King James version makes nonsense of the verse and does not give a real translation. Correctly translated it goes—"Saul was . . . years old when he began to reign," and doubtless the revisers would have fixed it that way, but people would not like a Bible with blank spaces in it.

There is one other possibility that ought to be mentioned. Joshua 22:34 may have originally read, "And the children of Reuben and the children of Gad called the altar It-is-a-witness-between-us-that-Jehovah-is-God." But such a name is unthinkable among us English-Speaking people, and this is hardly a satisfactory translation. The reading of our Bibles certainly sounds much better to us and is true to the original thought.

Baptist Bible Institute, New Orleans.

Woman cannot compete with man in some lines but as a rule she outstrips him.

Self-preservation is the first law of nature but that is no reason for a man to stay pickled.

## PROHIBITION WORTH CONTINUING

This is the final article in a special series of 20 presented by The Christian Science Monitor on the subject,

## "Is Prohibition Worth Keeping?"

The pressure of rapidly moving events is bringing every citizen of the United States face to face with the question, "Is Prohibition Worth Keeping?" and is demanding from each one individually an answer as to whether it shall continue in the law of the land.

Inevitably within the next few years, as agitation for repeal faces insistence upon retention, each person will give an answer, whether by action or by apathy, whether by gullibility or by reason. Good citizenship demands that each one be thoroughly honest with himself in forming a sound judgment on the issue.

One can only do this by testing every argument, every bit of information, either wet or dry, in the light of his or her own knowledge and reasoning. One cannot pretend to give his own answer if he merely accepts and repeats assertions thrust upon him. He must weigh every bit of spoken or printed evidence in the scales of his own experience and first-hand observation.

Three or four fundamental points arise in the prohibition question on which every reader can bring his individual observation and judgment to bear. Let him weigh arguments and facts presented on both sides of these points in the scales of his own experience and reason.

Perhaps the first question to be answered should be, "Is prohibition curtailing the consumption of alcohol?" That primarily is the job prohibition was employed to do.

The Eighteenth Amendment was adopted because a majority of Americans, having seen the damage done by liquor, were convinced that the country would be better off with less of it and that a federal ban on manufacture, transportation and sale was the best way to reduce the supply of liquor. Is prohibition doing that, or does its record give assurance that it will do that?

If so, then the remaining question is whether the cost in accompanying difficulties is justified by the present and ultimate gains from sobriety. Besides these gains, the setting up of a standard and a precedent of success in the age-long struggle for freedom from the alcohol traffic would be worth a tremendous outlay if necessary, but there is evidence that progress already has been made in the curtailment of drinking in the United States.

## Change in Crop Uses

Robert E. Corradini, research secretary of the World League Against Alcoholism, estimates that per capita consumption of actual alcohol in the United States in all forms of intoxicants is now only about one-sixth of that before prohibition.

Although Hugh F. Fox, secretary of the United States Brewers' Association, estimates that the effect of the dry law has been "to more than double the beverage use of spirits, treble the wine consumption,

and eliminate two-thirds of the former consumption of malt liquors," Mr. Corradini points out that these figures were largely based on increased acreage in grapes and on the size of the hops crop without allowing adequately for several non-liquor uses of hops and grapes. Mr. Corradini's figures in turn must be taken only as estimates, for they, too, involve several indefinite factors such as amounts smuggled, diverted from industrial use, or manufactured from corn sugar not required for other uses.

The inconclusiveness of the best of these figures emphasizes the need for each person to weigh the evidence in the light of his own experience, observation and reasoning. Is it logical to suppose that a surreptitious trade carried on in back alleys and garrets can possibly equal the production of huge distilleries and breweries aided by intensive advertising and open channels of distribution? Is a furtive peddler of smuggled goods likely to outsell a department store?

## Analysis of Effects

Another way to judge relative amounts of consumption is by the known effects of consumption, such as drunkenness and fatalities from alcoholism. On this basis the wets can show that both these effects have increased since 1920. But the drys point out that there is a decrease if the comparison is made between a pre-prohibition year and today.

They declare, indeed, that the comparison between 1920, when prohibition was most effective, and the present merely emphasizes the benefits which can be obtained from better enforcement and observance of the law. Even the figures of the Association Against the Prohibition Amendment support the dry contention, showing that the rate of arrests for drunkenness in 1928 was 78.4 per cent of that for 1916, while the rate for alcoholic fatalities was 75.7 per cent of the 1916 rate.

In this connection the application of a little reason to the claims that there is increased consumption and that liquor now consumed is more poisonous shows that both can hardly be true in face of the fact that records show there are fewer alcoholic fatalities. Logic here supports the inference that consumption has not increased.

## Welfare Testimony Favorable

The testimony of social agencies which formerly found drunkenness one of their major problems but now report very little of it further supports this conclusion. Those who work with the derelict class all over the country are practically unanimous in such testimony, and the report which Commander Evangeline Booth makes for the Salvation Army's nation-wide organization is definitely favorable.

Along the same line the research of investigators like Prof. Herman Feldman and Samuel Crowther has given weight to Prof. Irving Fisher's calculation that increased sobriety among workers has added \$3,000,000,000 a year to the nation's wealth through improved production.

While social and economic improvements in the nation cannot

## In Memoriam

## Mrs. Hugh Gill

Mrs. Gill died Saturday morning, June 14, at the Methodist Hospital in Hattiesburg after an illness of three months. Her home was at 309 Tenth Avenue. Funeral services were conducted at Court Street Methodist Church Sunday afternoon June 15. Burial was in Rose Hill Memorial Park. Pastors Thompson, Ferguson and E. H. Marriner conducted the services. She is survived by her husband, Mr. Hugh Gill; five children, Mrs. Clarence Welch, of Pelahatchie, Mr. Hugh Gill, Jr., La-Ree Gill, Mr. Earl Gill and Miss Mary Sue Gill, all of Hattiesburg; also Mr. Edw. J. White, a son by a former marriage; one sister, Mrs. Russell, of Pelahatchie; four brothers, Homer Loflin, of Gulfport; Ed. Loflin, of Kenner, La.; Oscar Loflin, of Bude, and Walter Loflin, of Norfolk, Va.

Many friends mourn her loss and deeply sympathize with her loved ones.

properly be counted as accomplishments of prohibition, unless it is fairly evident that prohibition has reduced drinking, the testimony of these social workers and economic researchers tends very strongly to indicate that the general improvements which have taken place in modes of living have actually been preceded by a decrease in the consumption of alcohol under prohibition.

This evidence all tends very strongly to indicate that consumption of alcohol has been greatly reduced by prohibition.

## Each Must Judge Facts

Each individual must not only consider the evidence presented by both wets and drys, but he must carefully check up each item and compare it with his own personal observations. Does one see more drinking today than he did when the saloon was flourishing? Does he see more drunken men and women than when liquor was legally sold at the open bar? Can he say from first-hand knowledge that children are drinking more today? Do his fellow workers come in intoxicated today more often than in the pre-prohibition days?

Can he, himself, count more speakeasies today than he could saloons and "blind tigers" in the days of license? Would he like to have his children grow up in a neighborhood where saloons or liquor dispensaries were legally established, or would he prefer to have in prohibition a legal weapon with which to drive from his neighborhood any place that sells liquor?

Of course, there may be sectors of society where drinking has increased. But most persons are convinced from their own observation that liquor is neither so plentiful nor so blatantly tempting as it was before prohibition went to work.

## Consideration of Alternatives

A large and essential part of the question whether prohibition is worth keeping consists of the further question whether any proposed



alternative that is likely to be adopted will do the job any better, keeping in mind that this job is to control and reduce the sale of alcoholic liquor. Each person can analyze for himself the proposed systems which are put forward as substitutes for the Eighteenth Amendment, and he owes it to himself to think through how they would work out.

In general the policy of the opponents of prohibition, as stated by the Association Against the Prohibition Amendment, Alfred E. Smith, Dwight W. Morrow and others embodies a repeal or alteration of the Eighteenth Amendment to return the matter of liquor regulation to the states. At the same time they declare they are against any return of the saloon.

They outline tentatively several fair-seeming plans for the dispensing of liquor under the state regulation. These generally contemplate state or national monopoly of liquor production, restriction of distribution to state dispensaries, and some limitation of the amount of liquor to be sold to any one person.

But what assurance is there that any of these schemes would actually be set up? Once the question were turned back to the states, the proponents of change would find themselves confronted with the same heavily financed and legally entrenched liquor interests which dominated politics before prohibition. In the absence of the Eighteenth Amendment any state would be just as free to permit unlimited manufacture of whisky, wine and beer as to forbid or restrict it.

#### Would Multiply Problem

Would state option thus make enforcement of the liquor laws any easier for the national Government? On the contrary, a system of "experimenting in 48 laboratories instead of one," as Mr. Morrow urges, would multiply the liquor smuggling problem 48 times. Assuming that the law against interstate shipment of liquor into dry states is retained, the Federal Government would be obliged to guard more miles of state boundaries than it now guards of national boundaries if it were to keep the booze from five or six wet "laboratories" from slopping over into the rest of the 48.

Those who remember the "last chance" saloons of local option days can envisage a "rum row" on the border between every wet and dry state, displaying and selling its wares within inches of the line, undeterred by any "12-mile limit." Should a dry state be obliged to incur a "war debt" to patrol its border against the rum-smugglers of a supposedly friendly sister state? The liquor question is inescapably national as the United States found by decades of experiment before the ratification of the Eighteenth Amendment.

#### Control Demands Enforcement

A second major question to be asked about these proposed substitutes for prohibition is this: Would the permission of regulated quantities of liquor actually do away with speakeasies, bootleggers and corruption as the wets suppose? Regulation would require enforcement the same as prohibition. Usually it is proposed that regulation

would be enforced by canceling the privilege of a drinker to obtain government liquor if he overindulged.

Now if a man has such an appetite for alcohol that he will overdrink his license, is it reasonable to suppose that he will stop drinking merely because his license card is taken away? Will he not become a prime customer for bootleggers and speakeasies? Would not illegal selling, with its attendant corruption, merely flourish with the added stimulus of a whetted appetite where state liquor selling left off? This has been the experience of Sweden and Canada, and is the basis for the recent statement by George W. Wickersham, chairman of the National Commission on Law Observance and Enforcement, "that he doubts whether government operation of the liquor business is adapted to conditions in the United States."

#### Liquor and the Home

Stressing their avowed opposition to the return of the saloon, the repealers put forward as one of the beneficent points of their plan that it would forbid liquor to be consumed on the premises where it is purchased or would even require that the liquor be consumed in the home.

After all, what was responsible for the evils of the saloon. Was it not liquor? Now the critics of prohibition propose to not permit liquor to linger at the corner saloon but to force it into the home where the children may see it consumed. If they charge that prohibition has corrupted the family circle by bringing in home brewing, what can they say of their own proposal?

Some may say that these queries do not apply to all the substitutes offered by the repealers. Possibly not, but there is one point characteristic of all such proposals. They all mean more liquor. They will not satisfy drinkers unless they do mean more liquor. Therefore anyone who is opposed to liquor cannot logically be in favor of any of these substitutes. So far as effects are concerned, one is either against liquor and for prohibition or he is for liquor and against prohibition.

For these reasons, if one thinks through what the results of the proposed substitutes will be, he is likely to conclude that prohibition whatever its difficulties, offers more than any of the alternatives now in view.

#### A BAPTIST BIBLE INSTITUTE EXPERIENCE

(By H. Ferguson, Student)

I was going with Brother F. K. Horton to Gloster, Louisiana, to help him in a funeral service. We were riding on the Texas and Pacific train no. 23, westward bound. Just ahead of us was sitting a young man by himself. The Holy Spirit said to me, "Go and join company with the young man."

The way I approached him was like this: He had just been reading a newspaper and laid it down on the seat by the side of him. I said, "Would you mind if I look at your paper?" He answered, "No." I did not care so much about the paper, I wanted to talk to him about Christ. I asked him where he got on the train. He said at Alexandria, Louisiana. I asked him if he



was a student in Louisiana College, and he replied, "No." He looked to be about six feet six, and weighed about 225 pounds. I said, "You would make a good foot ball center. Did you ever play foot ball?" He answered me with a bad word and said, "No."

I sat down by him and began to tell him my mission on the train was to help in a funeral service. He quickly saw that I was a minister and began to be interested in what I was saying. I told him my experience as a soldier in the World War, and how the Lord brought me through it all without a scratch. I told him how Jesus came into my life and saved me from my sins (Matt. 1:21) and how dear and precious Jesus was to me in the time of sorrow and trouble. While I was talking to him Brother Horton was praying that he would make a surrender to Christ as his personal Saviour.

I told him what prayer did for me in bringing me to Christ, to know him as my Saviour and Lord. I told him about my mother praying for us children just before the Lord took her home with him. That seemed to touch him when I mentioned my mother's dying prayer, and I asked him if his mother was living. He said, "Yes, and my mother is a Christian and a member of a Baptist church back in Alabama." We were soon to come where he was to get off, and I knew it was time to press the question whether or not he would accept Jesus. I took him by the right hand and asked him if would he trust Jesus as his Saviour. He gripped my hand tightly and said, "I will trust Him."

—BR—

Here is the Scotch in its purity: "Make me a child again, just for tonight," Once said a Scotsman, and Scotsmen are tight. "I'm leaving tonight on a boat trip to Ayr; Make me a child and I'll travel half-fare."—Ex.

Uneasy Passenger: "I say, steward, doesn't the ship tip frightfully?"

Dignified Steward: "The vessel, mum, is trying to set a good example to the passengers."

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## RIDGECREST AS A RECREATION RETREAT

All over the South, Baptists are making plans for their trip to Ridgecrest this Summer. They seek recreation from the routine of the year. They choose Ridgecrest not only for its high elevation, wonderful climate, and magnificent scenery but because of the attractiveness of the program which has been planned to interest leaders and laymen in every phase of denominational activity.

The following brief outline of the Summer Assembly Program will enable you to decide upon the week or weeks you will spend at Ridgecrest:

July 3-Aug. 26—Boys' Camp under direction of Chas. W. Burts, Jr. Address, R. F. Staples, Ridgecrest, N. C.

### Sunday Services

#### July

6.....B. W. Spilman  
13.....Rolvix Harlan  
20.....Chas. E. Maadry  
27.....John R. Sampey

#### August

3.....W. L. Poteat  
10.....R. J. Bateman  
17.....M. E. Dodd  
24.....M. E. Dodd

July 5-11—Ridgecrest Reunion and in connection with it the annual meeting of the "Murchison Clan," who are always welcome visitors to Ridgecrest.

July 6—The season's opening sermon by Dr. B. W. Spilman. Special addresses by Dr. William Russell Owen of Asheville, and others.

July 13-19—Social Service Week. Separate conferences of leaders of: Baptist Hospitals, Orphanages, Good Will Centers, Relief and Annuity Board. Conference of State Elementary Workers under direction of Miss Lillian S. Forbes. The special speaker during this week beginning Sunday, will be Dr. Rolvix Harlan, of the University of Richmond, Richmond, Va.

July 20-26—North Carolina Week. Under direction of Dr. Chas. E. Maadry and the Baptist State Mission Board workers.

July 27-Aug. 2—Young People's and Adult Bible Class Teachers' Week. Intermediate Teachers' Week. The purpose of this conference is to help the teachers in their practical teaching work. The lessons for the last quarter of 1930 will be the basis of the discussion.

Aug. 3-6—Special Lectures twice daily by Dr. W. L. Poteat, former President Wake Forest College, on "Christian Principles as Applied to Civic Duties."

Aug. 7-16—Church Leadership Conference. Special conference for Pastors, Assistant Pastors, Educational Directors, Sunday School and B. Y. P. U. workers. It will deal with the practical questions of church administration, presented from day to day by special programs arranged to meet the needs of those present. Dr. J. E. Dillard will preside, assisted by Clay I. Hudson, William P. Phillips, Arthur Flake, H. E. Ingraham, J. E. Lambdin, LeRoy Moore, Mrs. W. J. Cox. Conference of State Intermediate Workers under direction of Miss Mary Virginia Lee.

Aug. 17-24—Final Week of Assembly. Preaching twice daily by Dr. M. E. Dodd, pastor, First Baptist Church, Shreveport, La.

His services will be for the unfolding of the Scriptures and strengthening the spiritual life.

Aug. 25-29—Closing exercises of Boys' Camp, entertainment by employees, and other exercises.

### Special Accommodations for Children

A new feature, a children's playground, with a pavilion, sand piles and games under the supervision of a special attendant to lead them in their play and activities.

### Special Railroad Rates

Special rates of one fare plus \$1.00 for the round trip, good for twenty days, may be secured from your nearest agent.

### Automobile Travelling

Ridgecrest is on the North Carolina State Highway, No. 10, called "The Main Street of North Carolina." A limited garage space available at moderate charge and ample parking facilities.

### Hotels

There are three hotels at varying rates and cottages for rent.

For further information address:

—R. F. Staples, Manager,  
Ridgecrest, N. C.

### BETTER THAN A SUMMER SEMINARY SESSION

Prof. A. T. Robertson

Every now and then a preacher, unable to cut loose from his work, asks if the Southern Baptist Theological Seminary has a summer session. There are undoubtedly some men who would be glad to come if a summer session were held. But the difficulties as to cost, the weather, the strain are great. However, there are very many more ministers who could get a leave of absence from their churches for two months and come for a full quarter's work at the Seminary. Under President Mullins the session was divided into four quarters, of two months each, partly to make possible this very thing. The regular work goes on with examinations at the close of each quarter. A man who can come for only one quarter can come back later for the succeeding quarter and so carry on effectively a full year's work in successive years. There are many advantages in a pastor's doing this thing. He can leave his family at home and save great expense. A large family may make it impossible to come for a full session. His church or churches will be glad to let him have a vacation of two months and continue his salary. It will be to their own advantage, for the pastor will come back enriched for service and stimulated for better study with knowledge of new methods of work that will help him all his life.

Most of the preachers in the South who need this special plan cannot very well come in the summer. Our village and country churches hold their meetings then. It is in the winter that they can best spare the pastor from the field.

Pastors who have already had full theological training and who are not planning a Ph.D. course can yet obtain great blessing by a two months' vacation for study. They can either review courses already taken, or take some of the numerous

graduate classes and take advantage of the great Seminary library for special study. Physicians are continually doing this sort of thing. It would pay a hundred well-trained pastors a year to get such a two months' course of special study and reading and go back to their friends refreshed.

The fourth quarter includes the Annual Pastors' Conference at the Seminary, with special features of its own, but any quarter is valuable. Write President J. R. Sampey about doing a quarter's work at the Seminary.

### WHY MR. MORROW WON THE NOMINATION

The following editorial by Dr. R. S. Gavin, pastor of the Highland Baptist Church in Meridian, is taken from the Clarke County Tribune, published at Quitman, the county paper owned and published by Dr. Gavin and his son, D. W. Gavin:

In the Republican primary election for U. S. Senator in New Jersey recently Dwight W. Morrow won the nomination by one of the most overwhelming majorities ever recorded in an American primary election.

Mr. Morrow is an avowed "wet". That is, he is opposed to the Eighteenth Amendment which outlaws the sale of liquor in the United States.

And now, of course, the "wets" all over the country are throwing up their hats in celebration of "liquor's victory," as they call it.

But as a matter of cold facts Mr. Morrow's "sweeping liquor victory" does not mean so powerfully much after all.

There were several items which combined to help him out in his victory.

In the first place, New Jersey is a wet state—and most of it mighty wet.

Of course, the whiskeyites corralled all their forces in a great way to make it unanimous for the wet candidate—and the "boys" voted—all the wets, both male and female, walked up and voted "wet".

Then, again, money poured into the campaign in Mr. Morrow's interest, wheel-barrow-fuls of it. Around \$45,000.00 have been duly accounted for. And more was spent than ever got into the "expense accounts." Well, between \$45,000.00 and any other sum beyond that is a mighty force in these "tight times" as vote-winners. In other words, what would be regarded in this country as a snug little fortune was poured into the political mill in order to grind out votes for Mr. Morrow—and it ground them out a-plenty.

And in so doing, the wringing wet Republicans of New Jersey merely traded one wet Republican

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for another—and gave a barrel of money to boot.

Besides, Mr. Morrow, before becoming Ambassador to Mexico, was a business partner of J. P. Morgan, the country's outstanding financier. That gave him a prestige over his competitors that won for him many votes. For the Morgan influence is powerful in the realm of money and business in this country. Just to be able to say of Mr. Morrow that he has been closely identified with J. P. Morgan in finance was a big thing in his favor—and decided many votes in his favor.

Again, while Mr. Morrow is an out and out "wet", yet he is not hog-ishly wet. He is a fine gentleman, an astute business man, a really great man. And people are getting rather "fed up" on professional politicians. In Mr. Morrow they had a man of business affairs—not a professional politician—and they just naturally welcomed the chance to vote for a man who was out of the political ruts. And while Mr. Morrow is an avowed wet, yet the voters saw in him a man who would be conscientiously true to the country's best business and industrial interests—and many who otherwise are "dry" decided to vote for him.

Then, too, Mr. Morrow is a most winning man. He has a personality that just draws one to him—so they say. To see him, to hear him, to feel the pleasing impact of his marvelously magnetic personality, almost decides one to "vote for this fine man."

And, again, he had in his favor the mesmerizing spell which his wonderful son-in-law, Colonel Charles A. Lindbergh, has cast over the whole world. Perhaps no one can even guess the number of people who voted for Mr. Morrow "just because he is Lindy's daddy-in-law." For the majority of voters in this country would be mighty glad to vote for anybody close kin to Mr. Lindbergh, if they could do so without violating their conscience.

Anyway, we'll venture to assert that many a voter when he cast his ballot for Mr. Morrow last week, was saying deep down in his (or her) heart: "Well, here's one to the daddy of Anne, the wife of America's pet—the lone eagle of the air, Lindy!"

And so the "wets" had better not attach too much importance to the sweeping victory of Mr. Morrow in the primary last week.

### HILLMAN COLLEGE

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M. P. L. BERRY, President, Clinton, Miss.